Points for Consideration.

37. The points that were raised for consideration in this case may be summarised as follows:—

(1) Whether the Nirup of 1811 (Exhibit B) is genuine and what is the construction to be put upon it.

(2) Are the special and general Sannads of 1819 viz., exhibits 1 and 2 genuine and how do they modify exhibit B?

(3) Are the Nirup dated 19th October 1829 addressed to Amildar of Hanumegowda of Attikuppa and Nirup dated 6th October 1831 addressed to the Mysore Amildar Devarajayya (exhibits 3 and 4) genuine, and what is their effect?

(4) Whether the Parakala Matt enjoyed Agra Thirta honors prior to 1864 and how long?

(5) Whether either of the counter petitioners enjoyed Agra Thirta honors and if so, for what periods?

(6) Is the enquiry of the Amildar of Chennapatna in 1864 genuine and valid?

(7) What is the effect of the pleadings of the parties in the proceedings held by the Amildars of Closepet in 1875?

(8) What are the objections to Gumasta for receipt of Agra Thirta honors?

Witnesses examined and exhibits.

38. The Parakala Matt examined 20 witnesses. Aprameya Iyengar, the 1st counter-petitioner, and the second counter-petitioner Embar Krishnamachar 9 witnesses. The exhibits filed by the

respective parties and by the Committee are entered in separate lists and annexed to this.

vide Appendix 6a 6c. 6d and 9a'.

Firup of 1811 - exhibit B.

39. First, as regards the genuineness of the Firup of 1811: The document has been practically admitted by the representatives of the counter-petitioners at the various enquiries in which they were concerned and cited and referred to in exhibits filed on both sides. It has now however been objected to on the various grounds set down in the printed memorandum of the arguments of the first counter-petitioner (vide page 1). No importance can be attached to the absence of the name of the writer or any autograph writing of His Highness above his signature. The wording of the document itself shows that it was given to the Parakala Matt. It is difficult to say now at this distance of time whether this original was shown to any Amildars or why they did not endorse the fact thereon, but the Mahr records show that an exact copy of this document was sent by the Amildar of Seringapatam to that of Chennapatna in 1864 (vide exhibit EEE).

⊗ Exhibit EEE

The 1st counter-petitioner Aprameya Iyengar submitted a petition stating his doubts as regards the genuineness of exhibit B but the doubts are not very tangible and have no force in my opinion.

⊗ Exhibit 28

Similar objections have been urged by the Yatiraja Matt also (See pages 5 and 6 of the printed memorandum of arguments in that case

The question about its construction will be considered further on.

The General and special Sannads of 1819 - exhibits 9 and 10.

40 The most material question for consideration in the case is the genuineness of the general and special Sannads of 1819 (exhibits 9 and 10) which, if true, neutralise the directions contained in exhibit B. Exhibit 9 is a circular addressed to a number of taluks stating that except at Seringapatam and Melkote in all other Vishnu temples the Agra Thirta honors should be shown to the local Acharyapurushas and not to the Parakala Matt Gumasta and that the Parakala Swami should have the Agra Maryada when he visits the temple in person. The special Sannad of the same date (exhibit No.10) is addressed to the Amildar Seshagiriaiya of Chennapatana and after referring to the general Sannad states that Anandampille Singriengar and Veerambudhi Srinivasiengar were from time immemorial getting Agra Thirta &c, and that their Mamool rights should be continued. These documents were never referred to in any of the proceedings prior to 1874. A copy of the general Sannad (exhibit 9) was produced in that case by the ancestor of Embar Krishnamachar, but it is not clear how he got

what
the copy or with party Amildar Tirumalachar found the original (vide Exhibit-D.D.), and the original was finally produced before Mr.Srinivasachar, uzrai Secretary, by Veerambudhi Srinivasiengar in 1893. It does not thus appear to have been produced from proper custody. It bears endorsements of having been produced at different taluks on different dates. The order of the taluks in which they were produced and the intervals between the different dates of production appear to throw serious doubts on the genuineness of the entries. They are noted below.

Date of the Sannad.	Taluks at which it was produced.	On what dates.	Interval.
13th day of Karthika Suddha of the year Pramadi.	Mysore	15th, Karthika Suddha.	2 days.
	Mandya	2nd, Margasira Suddha.	17 days.
	Ashtagrama	5th, Margasira Bahula.	18 days.
	Nagamangala	11th, Margasira Bahula.	6 days.
	Nelamangala	1st, Pushya Bahula.	20 days.
	Talakad	5th, Magha Bahula.	34 days.
	Bangalore	14th, Magha Bahula.	9 days.
	Yedatore	12th, Phalguna Bahula.	28 days.

except Mysore, Nagamangala and Mandya
Thc above mentioned taluks are not mentioned in the body of the Sannad, while
Maddur and
Magadi, which Taluks ~~is~~ were specially mentioned in the Sannad, ~~has~~ have not made any endorsement on the document. It may be stated that other Taluks were generally referred to as 'Others'. The Muzrai under-Secretary has ascertained that there is no reference to

this Sannad in any of the taluks referred to.

The special sannad of 1819 Exhibit 10.

41. Th special Sannad, exhibit 10, is not now forthcoming. There is a record to show that it was produced and taken back in 1889, but the first counter-petitioner is unable to say what has become of it. This document is addressed to Amildar Seshagiri Rao by name but from the Takaddama and Vasul Baki accounts of the Taluk it is clearly made out that Seshagiri Rao ceased to be Amildar some months before i.e., on 19-4-1819 and that Konaya --- was Amildar and has drawn pay. These accounts are voluminous though not in book form and quite above suspicion. The Huzrai Under-Secretary has also come across some more Huzur orders to the Amildar Konia by name ~~as follows~~ from which it is evident that not only was Seshagiri Rao not Amildar of Chennapatna on the date of the Sannad, but that the Palace Huzur could not have been ignorant of the fact. It was at first stated that there was no entry in the Shah Amal of the issue of these Sannads (vide exhibit), but on 12th october 1909 the first counter-petitioner produced an extract in Mahratti of the Shah Amal to the effect that a Nirup similar in terms was issued to ~~the Jowzdar of Venkate Urs at~~ Chennapatna. Considering the late stage at which it

has been produced and the fact that it is rather out of the way to issue two orders on such a subject, one to the Sowcar and another to the Amildar, I am not prepared to attach any credit to this extract. The original Shah Amal itself has to be carefully scrutinized to ascertain the genuineness of the entry. Moreover, the detailed contents of exhibit 10 make it rather improbable that it should have issued from the Huzur. The fact that the autograph writing and signature of His Highness Krishnaraja Wodeyar in these two Sannads is apparently natural and genuine cannot count for much as it is notorious that such writings has been very successfully imitated in numerous documents. In such circumstances we must judge more by considerations as to the respectability of the custody from which it is produced, whether the custody is reasonable under the circumstances, whether they were produced at the earliest opportunity and whether there is satisfactory evidence of their having ever been acted upon. In the case of these two documents all these facts of corroboration are absent as explained below. There is nothing to indicate as to the person to whose custody the General Sannad was issued or who was entitled to retain it. The original of the second document has no

been produced and none of these documents were referred to in the enquiry of 1864 either by the ancestors of the 1st and 2nd counter-petitioners or the servants of the temple though a descendant of Veerambudhi Srinivasiengar was a hereditary Parpathegar of the alur temple and was entitled to Thirta honors.

Magadi Judgment.

42. In this connection, I would also refer to the contents of the Magadi judgment which was passed by Kotwal Thimmappiengar, a Sri Vaishnava officer of high standing and ability, and the question of Agra Thirta was an important matter of dispute in that suit. He has decreed in that suit that the Agra Thirta honors apart from the perquisites in land &c should vest in the Parakala Swami Matt "as is the practice in all the temples in the State" and that the plaintiff an ancestor of the second counter-petitioner should take only the second Thirta. It may be safely asserted that if the general Sannad had really issued, it would not have been unknown to Mr. Thimmappiengar or the ancestors of 2nd counter-petitioner, nor would such a decree have been passed. I have therefore no hesitation in holding that these two Sannads are fabrications.

Exhibits 3 and 4 for 1st counter-petitioner.

43. Attention has been specially invited by the counsel for 1st counter-petitioner

counter-petitioner to exhibits 3 and 4 in support of exhibits 9 and 10. Exhibit 3 is a copy of a Nirup* purporting to have been issued by His Highness Krishnaraja Wodeyar to Amildar of Attikuppa on 19th October 1829. It recites that after Dodda Srigalavaru, i. e. Chantavatara Parakala Swami recently became Maharaja's Guru and settled at Melkote, he had been allowed to manage the affairs of the temple but that he had grossly abused his authority and led to disputes and that ~~if~~ his powers had been withdrawn by 2 orders subsequently issued, that this being the case, the Amildar should not have submitted to the Huzur the objection of Chikkaswamigal to the installation of Pullalokachar inside the temple of Melkote &c and that this Nirup should be left with Tirumalachar.* ~~The copy is unauthenticated and the original has not been produced.~~ It is also highly doubtful whether His late Highness would have used such language or given expression to such sentiments as are attributed to him with regard to Sri Ghantavatara Parakalaswami openly in a public document and as the document itself reserves the honors due by Kamool to the Matt in the Melkote temple, it would seem to have no relevancy to the present dispute. It should however be observed that ~~this Nirup is stated to have been referred to in~~ in an endorsement

* Original filed as Exhibit ~~A~~ by Yatiraja Matt in the Melkote case.

* The Parakala Matt has filed exhibit 68(b), an endorsement from the Secretariat to the effect that there is no reference in the Shah Amal to this document.

issued by the Huzrai officer of the Hassan District dated 25th June 1874. This Nirup is stated to have been referred to in a report submitted by the Director of the Melkote temple(vide exhibit 6). The same remarks apply to Exhibit 4 an unauthenticated copy, issued by the Mysore Taluk, of Maharaja's Nirup to the Amildar of Mysore dated 6th October 1831. It refers entirely to the question of Namas in the temples in the Mysore town.

Exhibit V for the Parakala Matt.

44. It is also desirable to refer here to exhibit V for the Parakala Matt and the order of Rangamantapa (exhibit J) in the Yatiraja Matt case, as both of them are referred to in the arguments on both sides. Exhibit V purports to be an authenticated copy from Shah Amal of a Mahratti Rahadari dated 20th June 1831 issued by His Highness to the effect that the Matt and its Gumastas should get Agra Thirta' in all temples &c. The Shah Amal extract appears to have been issued prior to 1909, but the original Nirup itself has not been produced by the Parakala Matt which according to the document should be in possession of it. The occasion for its issue has not been made out and no evidence has been produced to its having been referred to on any previous occasion. I am therefore unable to accept it as genuine.

× See page 38 of printed book I.

Exhibit J.

45. As regards exhibit J, it may be observed that it is on a loose she

of paper capable of being got up at any time and though it forms one of the sheets referred to in index No. 3 of the temple records and appears to have been reported upon in 1893 by the Parpathegar in connection with some other matters, I am not prepared to accept it as genuine. It was however never brought into operation or referred to by the Muzrai officer of the Hassan District when he passed his order dated 1874 or the Director of the Melkote temple who would not have failed to take advantage of such a document.

Construction of exhibit B, Firup of 1811, and objections of counter-petitioners.

46. We may now proceed to the construction to be put upon exhibit B. It is a Firupissued to all the Amildars and other officers stating that as it is His Highness' order that Agra Thirta honors should be shown in all the temples within their respective jurisdiction to the Raja Guru Sri Ghantavatara Parakalaswami, it is hereby ordered that the Thirta, garland &c should be first given to the 'Agnadharakas' of that Swami, that when the Swami himself visits the temples, he should be met and received with all honors and paid the first Thirta honors &c. It is thus very clear from this Firup that the payment of the honors to the Agnadharakas is irrespective of the visit of His Holiness to the temples or his presence therein, that is to say the payment

The abstract of the document given in the preamble of the Government Order of 1895 is not quite correct. A literal translation is a nexed below:-

Circular Firup dated Monday the 13th day of Vaisakha Bahula of Prajotpatti year (1811) issued to all the Amildars, Killedars and temple Parpathegars through the Isthkapal Department of the Mysore Palace:-

As it has been ordered that the first Thirta, Tirumale, Varase, Satagopa and other honors should be first shown to Raja Guru Sri Ghantavatara Parakalaswami, in all Vishnu temples situated within your respective jurisdictions, it is directed that the said first Thirta, Tirumale and other Honors should be shown to Bramhins who are 'Agnadharakas' of the Matt.

Further, if the Swami should visit any temple, he should be met and received with Satagopa, Tala, Kyala &c according to usage, conducted into the temple and should be given Thirta with 'maryada' i.e. due respect as mentioned above. In whatever station of a Vishnu temple the Swami may be staying, (you) should comport yourself in accordance

PTO

ith the instructions of the
wami and send him with all due
onors to the next Gadi.
The Choristedars and Shan-
ogs of temples in your res-
ective jurisdictions should be
ade to take a copy of this
mand and make a note of it
their registers and the ori-
nal Sannad should be returned.

payment of these honors to the Agnadha-
raka is clearly intended to take place
during the absence of the Parakalaswami

Here it may be stated that
an apparent contention of the 1st and
nd counter-petitioners is that the
word Agnadharaka and the clause refer-
ring to the honors to be shown to such
Agnadharakas is an interpolation, but
the same word Agnadharaka and the idea
that the Honors should be shown to such
Agnadharakas are clearly mentioned in
the Sannad of 1813 referred to in the
Gagadi judgment. This Sannad was pro-
duced ~~xxx~~ in 1837 and ~~the Sannad it-
self~~ has been held to be genuine by
the Chief Commissioner on appeal (for
further particulars se abstract of the
Gagadi judgment). The word Agnadharaka
and the clause relating thereto must be
held not to be an interpolation.

It is also contended that the
word Agnadharaka does not apply to a
Gumasta. The word literally means one
who is authorised. Such authority may
be either temporary, occasional or for
an indefinite period. But taking the
context and the apparent intention of
the clause, there can be no doubt that
the word was used in the sense of a
Gumasta or person empowered by the Matt
to receive the honors for the time be-
ing or an indefinite period. The word
is used in the plural simply because

^ It is also argued that the Sannad was a personal grant to Sri Ghantavatara Parakalaswami. It is true his name alone is mentioned and the words importing his successors which are inserted in the Ayakat Patti dated of Prasanna Krishna Swami temple at Mysore are wanting. But the Sannad is brief and not very formally worded and it must also be remembered as belonging to a very early stage of His Highness' reign. But from the context and considering that the right is given by reason of his being Raja Guru, it must be taken to apply to the Swami's successors also.

Practice as regards distribution of Agra Thirta to Gumastas in Southern India and Mysore.

all the Vaishnava temples were referred to.^ That the clause has been interpreted in this sense is evident from the text of the Nagadi Judgment, from the wording of the general Sannad of 1819 which has been held to be false, the Ayakat Pattis of Melkote and Prasanna Krishnadevaru temple in Mysore, and the conduct and pleadings of the parties in all the cases prior to 1874.

47. The evidence as to the practice in many of the temples outside Mysore as elicited in the recorded evidence also goes to confirm the same view.

It may be observed that in the matter of temple worship and other religious usages, the systems in Mysore mostly follow the practice prevailing in the important temples in the Madras Presidency. Evidence has been adduced as to the practice in many of those institutions and a brief summary of the recorded evidence is given below.

The Parakala Matt's third witness Thathachar is a witness from Kumbhakonam and he has deposed that his family are entitled to Agra Thirta and other honors in the temples at Kumbhakonam, Tanjore and elsewhere and that this honor was conferred upon them by some Acyutabhupala Naikarjas their ancestor was his Guru and that they have agents or Gumastas to receive such honors

during their absence. This is confirmed by decrees which they produce (exhibits E, G, K).

The 4th witness belongs to Thathachar family living in Tirupathi and is a Guru of the Raja of Kar Vetnagar. He has deposed that he is entitled to Agra Thirta honors in four important temples in the Zamin which are paid to his Gumastas. Raghunatha Thathachar, 8th witness, is a descendant of the Kotikanyadanam Thathachars referred to in some of the inscriptions cited in my memorandum on the Yetiraja Matt case He has deposed that he receives the Agra Thirta honors in the important Vishnu temple at Conjeevaram and some subsidiary temples there. According to him, the 2nd and 3rd Thirtas are given to some Grihastas and the 4th Thirta belongs to the Vyasaraya Matt who receives it through their Gumasta and that the Manavala Jeer who has no Thirta attends the temple and receives Thirta &c after the Thirta Maryadas are paid. He also spoke to Vanamamale Jeer having visited the temple 4 or 5 months ago and worshipped the God after the Mamool ceremonies were over.

Some of the other witnesses speak to the receipt of the Agra Thirta honors in the marginally noted temples in Mysore through Gumastas. It is however not necessary to speak of them in

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1. Prasanna Krishnaswami temple at Mysore.
2. Varahaswami temple at Mysore.
3. Lakshminarasimhaswami temple at Mysore.
4. Narayanaswami temple at Melkote.
5. Venkataramanaswami temple at Karighatta.
6. Gopalakrishnaswami and other temples at Tondanur.
7. Narsimhaswami temple at T. Narsipur.
8. Narasimhaswami temple at Laddur.
9. Ramadevaru temple at Chunchankatte.
10. Temple at Kaiwadipura, Nanjangud Taluk.
11. Narasimhaswami temple at Marehalli, Malvalli Taluk.
12. Janardanaswami temple at Hemmige.
13. Venugopalaswami temple at Krishnapur.
14. Ranganathaswami temple at Nagadi.
15. Narasimhaswami temple at Bangalore.
16. Rangastala temple at Chikballapur.
17. Lakshmijanardana temple at Bailhalli, Hassan Taluk.
18. Sri Ramadevaru temple at Ramanathpur.
19. Temple at Maddagiri.
20. Temple at Dhalivatta.

detail. Kupsamiengar the 20th witness is an agent of the Ahobala Matt and has deposed that the Matt has first Thirta at Tiruvallur, Ahobalam, Pullapudan-gudi, Urukadam and Tiruvannenallur temples and that the honors are received by Gumastas. He also stated that the Ahobala Matt had the third Thirta in Alwar Tirunagari, the first and second Thirtas vesting in Grihastas.

The first counter-petitioner examined also some witnesses from outside Mysore. Ambar Krishnamachar from Srirangam said that though there are 10 Thirtas at Srirangam there are no Gumastas, but he admitted that in the temple at Moriore which is connected with the Srirangam temple Gumastas are allowed. He also admitted that Sanyasis and Acharyapurushas whatever their intrensic merits, could only get Thirta after the Hakdari Thirtas are given and that Matadhipathis who are entitled to special honors do not attend at the time of Sattumarai.

His third witness who is the descendant of an important personage connected with the temple at the time of Sri Ramanuja has deposed that he gets the first Thirta after a Jeer (i.e., Yati) and two Grahastas named Kandadi Annan and Bhattar are served Thirtas in a special class, simultaneously and he also said that no Gumastas existed in the

* Periya Nambi or Maha Purna, an Acharya of Sri Ramanuja.

Srirangam temple.

Reference may also be made here to the evidence of Kurattalwar of Triplicane, Madras, who was examined as second witness for the Yatiraja Matt. He stated that there were no Agra Thirta honors in the Triplicane temple, that the Adhyapakas would ordinarily receive the Thirta giving precedence however to Yatis and Grihastas of repute. He admitted however that there were Thirta rights in Sri Perambattur where a Grihasta was now receiving the first Thirta who could not be superseded even by a Yati and that there were also Gumastas who however should give way to respectable men whether Yati or Grihasta. He also admitted that members of the Conjeevaram Thathachar family were entitled to, the first Thirta, the second Thirta being taken by the Yatiraja Jeer, but that their right became barred.

Srinivasa Varadachar, the 3rd witness for the Yatiraja Matt, denied that there were Gumastas in Conjeevaram.

probable origin of the Agra Thirta honors.

48. The plaintiff's pleadings in Nagadi judgment also show that the Agra Thirta honors were established by Nagadi Kempegowda and that the plaintiff's family had appointed one of the defendants as Gumasta during their absence from the place. As already

observed, the Sannad of 1813 issued by His Highness Krishnaraja Wodeyar and the decree favoured the theory that the Raja Guru was entitled to the 1st honor.

From the above it may be concluded that the Thirta honors were generally granted by Rajas who built or endowed temples within their territories or were acquired by persons of great merit or influence and transmitted by them to their descendants, that the hakdars enjoyed such honors either in person or by members of their family or Gumastas and that even Yatis or Grihastas of exceptional merit were not allowed to have precedence over them and that, if the former did not like to receive Thirta and other honors after the hakdars in the Goshthi at the time of Satumarai, they had to visit the temple at other times.

It is argued on abstract considerations that it would be deregatory to a Yati to receive the Thirta after the hakdar or his Gumasta is served and that a Yati is entitled to special consideration by the mere fact of his having renounced the world especially as the hakdar Grihasta or his Gumast might often be a man of inferior mer

49. It is desirable in this connection to consider the nature and effect of the Agra Thirta honors a on what occasions they are given.

These honors are generally paid only after ~~worship and~~ Sattumarai ~~of the idols~~ at the time of the daily worship of the idols or on occasions of festivals or when the idols are taken to places in antapadi or Cherrup. The idea is that the God is served first and then by his command the Acharyapurushas or persons entitled to special honors are called by Arulappad and presented with the Thirta and other Prasada of the God (see para 52 of the Archaeological Report for 1906-07 and the evidence of Matt's 8th witness). This cannot apply to the chance visitors of the temple as explained by some of the witnesses and the judgment ~~in~~ of the Principal Sadar Amin in the Kumbhakonam case. The payment of these honors to individuals by reason of a right or Mamool cannot amount to any disrespect to others although of higher standing who could come at other times and receive special honors to which their status may entitle them. It may also be pointed out that if it be left to the discretion of the Archaks or temple servants to decide about the relative merits of the persons and the order of precedence at the time of daily worship or at Mantapadis, it would lead to great dissatisfaction and quarrel.

Whether the Sannad of 1811 should be enforced in its entirety.

50. The next question for consideration is whether the Sannad should

be enforced absolutely in all the Vishnu temples in the State as the terms of exhibit B direct. The Sannad in question was issued about 100 years ago and though its terms are absolute it is evident that for various reasons such as the insignificance or remoteness of the temples or the absence of proper agents, carelessness or indifference or the part of the Matt's Managers, the Matt has not enjoyed the "Agra Thirta" honors; and other rights have grown up in many temples. In such cases, the Matt's claims have not been recognised. I think therefore that the Matt can succeed only in cases where it is able to prove enjoyment in pursuance of the Sannad.

~~This brings us to the consideration of question.~~

51. As regards actual usage in regard to dispensing of Thirta honors in the Malur temple, it may be observed that there is much of admission of parties as also evidence of temple servants given at the various enquiries as well as in stray documents picked out by the Muzrai Under-Secretary, Some of which however are not fully authenticated though probably genuine and produced by disinterested persons.

As the earliest papers may be mentioned Court exhibit No.9, Patti of Rudirodghari - 1805 - (unauthenticate

as also
~~and~~ 8, deposition of Shanbhog Srinivasa Iyengar dated 15-3-1887 before Deputy Amildar to the effect that Kadambi Iy ngars had first Thirta which was however being received by Embars Rangachar (who was probably the father of the plaintiff in the Nagadi case), that Nallan Chakravarti and Anandam Pillais were receiving second Thirtas simultaneously and the third was given to Veerambudhi Dodda Parpathegar Srinivasiengar. These statements look probable and disinterested (see also court exhibit 4).

But it should also be observed that if this Patti were genuine, Ranaiah could not have held Kadambi people entitled to 2nd Thirta in 1821 in exhibit Z, that this Patti has not been referred to in the Proceedings of 1864 and that Ambar Srirangachar has stated that there is no documentary evidence in support of his claim.

Then comes the Nirup of 1811 in favour of the Raja Guru, and we have letter of Bhava (1814) from Subedar Seshagiriah to temple Parpathegar Srivivasiengar directing Agra Thirta honors to be given to Venkatachar on account of Matt. Though no authenticated copy is available, it is admitted by Veerambudhi Srinivasiengar and M.A. Tirumalachar in their petition of 25th July 1874 . It must be mentioned that the former was probably a descendant of Parpathegar Srinivasiengar referred to in the said letter. These facts and the allegation that the Embars were receiving Agra Thirta as agent of the Parakala Matt are reiterated in petition of Veerambudhi Srinivasiengar dated 22nd May 1885 (court exhibit No.5) and petition dated 23rd July 1892 of Acharya Purushas, Veerambudhi Srinivasiengar

and Anandampille Singlachar court exhibit 4). See also court exhibit 3, deposition of Anandampille Singriengar dated 24th May 1874 before Mr. Venkatarangiengar

Then there is exhibit Z of 1821, a letter from Amildar Koniah to the Parpathegar Srinivasaiya in which Matt's right to Agra Thirta is affirmed and second Thirta is ordered to be given to Kadambi people and third to Anandalwar simultaneously with Nallan Chakravarti.- See remarks of Muzrai Under-Secretary in the list of documents as against this document. I consider this document as likely to be genuine as it is deposed to by a disinterested Nallan Chakravarti.

Enquiry of 1864.

52. Then there are no documents showing the practice in the temple till we come to the proceedings of 1864. The record of the proceedings appears to be regular and bona fide though not signed by the Amildar. The genuineness of the signatures to some of the depositions are proved by the 2nd counter-petitioner Embar Krishnamachar who has deposed that his father and another agnate as also Anandampille Tirumala charhave given evidence and signed their statements. These statements are also corroborated by the admissions in their petitions alluded to above. They all admitted that the first Thirta

belonged to the Parakala Matt, that it had been given to Embars for some 10 or 15 years as there was no Matt Gumasta and that they had no objection to Matt Gumasta getting the same. But their subsequent petitions go further and hint that Embars took the Thirta as agents of the Matt. Further, exhibit C, order of Srinivasa Rao, dated 27th July 1864 refers to the enquiry and admission of the temple servants and passes the order for payment of gra Thirta to Matt agent.

There is ample evidence in the admissions of parties to the enjoyment of the honors by one Tirumalachar as agent of Matt, and exhibit C C , a petition of Veerambudhi Srinivasiengar shows how the enquiry of 1874-1875 came about. -See page 21 of the printed book.I.-

53. The enquiry held by Mr.Tirumalachar and Mr.Venkatarangiengar, Amildars of Closepet chiefly related to the genuineness of the general nd special Sannads of 1819 on the strength of which principally the Matt's right to Agra Thirta was negatived and as this is practically the order appealed against, it is unnecessary to refer to subsequent proceedings except in so far as the petitions and examination of parties and witnesses contain admissions and allegations as to previous state of things.- Please see brief statement of the enquiry in Exhibit R.

Finding.

F.P. 54. The finding as to actual practice in the Malur temple, therefore, is that after the issue of the Nirup of 1811, the Matt had Gumastas for receiving the Agra Thirta, that it must be presumed to have so received the honors for many years until 10 or 15 years prior to 1864 when the Embars appear to have commenced to receive the honors and that in 1864 the Matt's claim was again revived and admitted for some years until about 1872 or so, when on the complaint of Anandampilles and Veerambudni Srinivasiengar the right was objected to on the strength of the Sannads of 1819 which have been held to be not genuine.

It follows from this finding that the Matt's rights to receive Agra Thirta Honors by its Gumastas in the Malur temple must be affirmed.

As regards the relative right to priority as between the Embars and the Anandampilles, the evidence is over whelming that whether as successors to the Kadambi people or as agent to Parakala Matt first and afterwards in their own right or by local influence or special merit of some members of the family, the Embars have been enjoying precedence over Anandampilles. In this connection I would accept the statements made by parties in 1864 as the most unprejudiced and staright forward. For a few years after 1864 the Embars appear to have given up at

the temple when the Anandampilles got the Thirta honors next after the Matt Gumasta, but this defect is cured by the subsequent conduct of the Anandampille and Veerambudhi parties in 1874 and as a direct result of the finding against the genuineness of the special Sannad of 1819, it follows that the next Thirta, after the Matt is served should go to the Embars and that Anandampille and Pallan Chakravarti should have Thirta honors simultaneously and that the Veerambudi should come fourth.

III Summary and findings in the Kadaba case.

55 The Kadaba case is simple. The Natt examined six witnesses and the 2nd counter-petitioner two witnesses. The counter-r. The exhibits filed on either side are entered in the annexed list.

56 The second counter-petitioner has filed a Sirup dated 28th October 1809 addressed to Amil Kempa Linga Naik reciting that Agra Thirta honors &c were from commencement allowed to the Kadambi people and the objection of some ~~people~~ persons claiming equal honors was untenable and affirming their rights. This Sannad is referred to in endorsements Nos. 8 and 13 of 1883 and 1886 from Gubbi Taluk. But these endorsements were issued on the representation of the petitioner and being very recent can be no evidence of the genuineness of the Sannad.

-i-ala 57. But in previous disputes between the Kadambi people and local Sri Vaishnavas, the father of the 2nd petitioner himself had in his deposition* dated 7-4-1866 denied that he had any documents and alleged that the right was acquired by his grand-father as he was Guru to the local Sri Vaishnavas but that one Dikshit also claimed it on the ground that he was also an Acharyapurusha about 20 or 22 years ago and that the Deputy Commissioner had ordered that

*Ferist No 43.

neither party could get such honors &c. The fianl order passed by the Deputy Commissioner on 4th October 1866 referred to a circular of Col. Dobbs of 1842 and declined to interfere. The 2nd counter-petitioner's uncle Carudachar, the deceased 1st counter-petitioner then in Vikrama (1881) addressed a letter to the Parakala Matt saying that though his family was entitled to the Agra Thirta honor by Sannad issued in favour of his grand-father, the local people having objected, they abstained from claiming the honor content with some minor perquisites and did not care how the honors were dispensed and represented that if the Matt empowered him he would receive the honors due to it under the Sannad of Projotpatti (1811) and receive honors due under his Sannad as local Acharyapurusha after it (serial No.40). Thereupon the Matt issued a Srimukha nominating him as agent of Matt for the honors on certain conditions (serial No.23).

58. In his deposition in 1894, the said Garudachar admitted the above facts, but pleaded that the Matt did not write to the Deputy Commissioner or Amildar of Gubbi nominating him as Gumasta as agreed uponand that he was receiving the Agra Thirta honors in his own right under the Sannad, but expressed his readiness to abide by the arrangement even now if the Matt nominated him as its Gumasta as per agreement(serial No.

Note. A petition addressed to Col. Dobbs in 1842 does not also refer to this Sannad, but asks the right only on Manul.

The intimation of his appointment as Gumasta does not appear to have reached the authorities in the District and the Matt has not very satisfactory references to show that they gave such intimation directly by post. The Matt agent surmises that the letters might have been given to Garudachar for delivery and that he might after securing the right in the temple by showing the same to the temple servants, have kept them back. This is strengthened to a great extent by the oral evidence adduced on behalf of the Matt and by the evidence of the 2nd counter-petitioner's 2nd witness though his statement is only hearsay.

Finding

59. It is very unlikely that concidering the state of things at Kadaba, Garudachar would have got the honors in 1881 unless he had put forward the Srimukhaof the Matt. Moreover, as he had expressed his readiness to abide by the arrangement and as the Matt is also agreeable and as the 2nd counter-petitioner is also bound by the said arrangement having been entered into by his predecessor in interest and as otherwise he would have only to fall back upon the futile rights set up by his father in 1866 based on prescription, interrupted however for over 40 years, and as the local Sri Vaishanvas appear to have acquiesced in such an arrangement , the proper order to pass in the case would seem to be that the Agra

Thirta honor in the temples of Kadaba and Sampige (which follows the usage in the former temple) shall vest in the Parakala Matt, to be paid to 2nd counter petitioner and his descendants as the agent of the Parakala Matt in accordance with the terms stipulated in the deceased 1st counter-petitioner Garudachar's Vignapana Patrika and the Srimukha issued by the Matt thereon. This decision is also in accordance with the spirit of Government Order No. 1092 – Mis. J.J.G-96 dated 22nd November 1902 in the Rangastala case (exhibit U).

IV. Finding in the Tirupati Case.

~~Tirupati case~~.

60. In this case, the Matt has adduced no oral evidence and there is no documentary evidence to show that the Matt received Agra Thirta honors and that the Sannad of 1811 had been brought into force in the Tirupati temple. The Rahadari issued by Captain Montgomery on 2nd December 1846 only provides for proper Istlakapal and payment of honors to the Swami when he visits the temple in person and does not refer to Gumastas. The claim of the Matt must therefore be held untenable.

Suggestions.

Preliminary.

61. In the preceding portions of this memorandum the evidence and all available exhibits have been carefully reviewed and analysed and findings recorded as to the genuineness or otherwise of important documents, the actual practice in regard to the dispensing of Agra Thirta in various temples in Mysore and elsewhere and the order which should follow as a result of these findings.

Considerations for the future as regards continuance of Thirta honors to Parakala Matt

62 It remains only now to deal with part (5) of the Government Order directing the Committee to submit carefully considered suggestions as to what may be done in the future. In discussing the evidence and the practice prevailing in various temples, the considerations which should govern this question have been dealt upon incidentally. It will be sufficient therefore to briefly recapitulate the leading points.

(1) These Thirta honors were instituted by the Hindu rulers of the country when founding or renovating and endowing temples or when making regulations for the worship therein and they were subject to alteration with the change of the dynasties or their religious tenets. The first honors were generally given to their Gurus and the second and succeeding honors being assigned to Acharyapurushas or persons of religious merit or authority whether

Sanyasis or Grihastasa and temple Adhyapakas i.e., those that recite the Vedas and Prabhandas.

(2) Where such orders had not been issued or ceased to have force, rights have grown up by Mamool or usage; ~~In the absence of such orders or regulations by authority~~, the rights were acquired by local influence, secular or religious, or lost through disuse or other causes such as the consent of parties &c.

(3) These honors are payable only on stated occasions after the Puja to the idols and Sattumurai; after the hakdars are served, ~~and~~ the ordinary Thirta and Prasada, i.e. holy water, Tulasi and flowers are then dispended to the votaries or general public that are present in Goshti without any preference or distinction (the more respectable persons will however be nearer to the idol and will be served in the order ~~of~~ in which their ~~standing~~ stand). It is not compulsary on any of these votaries that are present to take the Thirta and Prasada then and there. They have got the option of, after witnessing the Abhisheka, Sattumurai &c, stepping aside till the Thirta hakdars and the general Goshti are served and of then entering the shrine separately and receiving the special honors which their rank warrants. It is generally usual in the case of Matadipathis who are entitled to ex-

ceptional

exceptional honors such as Isthakapal and other incidental honors, of visiting the temple at other times. They are then received with Mamool honors and conducted into the inner shrine and allowed to worship the idols leisurely without interruption by the public and paid the honors due to their status. According to the opinion of respectable witnesses from important Vishnu temples in the Madras Presidency, there is no reason to infer that any disrespect or inferiority attaches to receiving Thirta and Prasada after the hakdars are served. The same view has been accepted and acted upon in the Mysore temples and even in the latest orders this practice was not proposed ~~not~~ to be disturbed in those at Seringapatam, Melkote and Mysore.

Under these circumstances there appears to be no immediate call for a change in this well established practice. Even if a contrary opinion should come to be held and any changes in this respect are considered desirable, it rests with His Highness, as the ruler of the country and the supporter and patron of the temples, to introduce such changes as may be considered necessary or to give special precedence to particulars individuals of merit or distinction or alter the same from time to time.

Remarks as regards the Gumasta system.

63. Similar remarks apply also to

the system of Gumastas. It exists in many temples in the Madras Presidency. According to the evidence in the case, there are only two important temples in which Gumastas are not recognised. The first is the temple at Triplicane, Madras, but here, according to the witness, there are no special Hakdars of Agra Thirta honors. The Adhyapakas receive the Thirta in the absence of Yatis or more respectable Grihastas. In the main Srirangam temple the practice is stated to be to dispense the Thirta honors to a member of the hakdar families that may attend in the order of the haks or to keep the same in abeyance when no representative of a hak is present, without the hak however being lost by lapse of time. This may be due to the large number of hakdars, ~~and~~ the hakdars being residents very near the temple precincts who ~~and~~ seldom absent themselves owing to the importance of the temple and the fact that enormous number of local worshippers and pilgrims attend the temple daily But whatever the cause may be, the practice is quite different even in a temple attached to the said temple and situated within 3 or 4 miles of it and at other temples of great importance such as those at Conjeevaram, Kumbhakonam, Alwartirunagari, Tiruvallur &c. The Gumastas have been recognised in Mysore all along and any change is

(Refer also to app 10 as regards practice at Tirupati).

likely to cause some inconvenience For there is a recognised practice in the temples to have substitutes for Adhyapakas and others who have to perform services at the time of worship and Sattumorai. Many of these offices carry with them the right to be served with the thirtha and prasada before the members of the general goshti. If this thirtha hak is removed, then there will be confusion in the distribution of prasada &c. Further, it is difficult to say where the line should be drawn. As understood at present, the hak vests in the family and any member of it, provided he is invested with the sacred thread, is held competent to receive the honor. ~~When~~ If any change is made, the person or persons in each family who are considered old and respectable enough to receive the honors will have to be nominated from time to time.)

It may also be found that the successors of such hukdars do not attain to the standard of merit and respectability which should be possessed by a person entitled to receive thirtha honors before others of high merit attending the temples. Further there may be families or persons entitled to such honors in more temples than one ~~or~~ ~~Further,~~ and they may not be able to attend at all the times of worship or Sattumorai.

mmendations as regards Cumastas.

64 It may also be observed that

the recognition of agents for the receipt of high honors such as Tambula &c on occasions of marriages in Hindu families due to their gurus, temples or other respected persons are usually recognised and thus the gumasta system is not opposed to the genius of our Hindu usages. It seems therefore undesirable to meddle with it without careful consideration or a good cause being shown therefor. But inorder that the system of gumastas may not be abused unduly, it may be provided that the person appointed as gumasta should be of a good family (Abhijata), that he should have some knowledge of Veda and Prabandha and that he should not be a man of bad character. Where these conditions do not exist, it should be open to the matter being brought before the Huzrai Officer for disposal and his orders may be considered to be finalas to the fitness for nomination as gumastas. In order that the hakdars also may not be inconvenienced by the strict enforcement of this rule, ~~it may be laid down, by ex-~~ owing to ~~perience~~ the difficulty in finding it may be laid down suitable men, that their Thirtha honors may be kept in abeyance till such time as they may succeed in finding unobjectionable persons for gumastas without their rights to thirtha honors being barred by limitation.

Arangam and Jeyar

D. Rama Rao

I have also a separate note of dissent on some of the points herein referred to
D. Ramarao

Appendix.

(1) Note of the Committee's meetin held on the 18th. Jany. 1910

(1a) Note by Mr. D. Shama Rao.

(1b) Note by Mr. H. Ramaiya.

(2) Kumbakonam Judgments.

(3) Nagadi Judgment.

(4) Note of inspection made by the P

(5) Note re the Swamis of the Yethiraja Matt.

(6) Exhibits by Parakala Matt in Yethiraja Matt case.

(6a) " " Yethiraja " " " " "

(6b) " " Parakala " " Mallur case.

(6c) " " Apprameyaiengar " " .

(6d) " " Embar Krishnama Char " .

(6e) " " Parakala Matt in Kadaba case.

(6f) " " Venkatanarasimhacahr " " .

(6g) " " Parakala Matt in Malekal-Tirupati case.

(6h) " " Venkatasubbaiya " " " .

(7 to 7f) Lists of witnesses examined by the Committee.

(8) Important documents marked by the Committee in Mallur case.

(8a) " " " " " Yehtiraja Mat

(8b) " " " " " Kadaba

(9) Note by Muzrai Superintendent in Mallur case.

(10) Agra Thirtha honors prevailing in Tirupati Temple.

(11) A note on the observations contained in Mr. Ramaiya's Memo.

The members of the Committee met in the Revenue Commissioner's office chambers at 2 P.M. on the 18th January 1910 and the Muzrai Under Secretary was also present.

The evidence, oral and documentary, and the arguments of counsel in the several cases were thoroughly discussed and the following conclusions were arrived at as regards the findings to be passed on the matters in dispute.

The Committee were of opinion—
(1) that the three documents relied upon by the petitioners in the Yatiraj matt case were not genuine;
(2) that there was no evidence (a) that the said matt had been founded by Sri Ramanuja (b) that a Sanyasi had been installed by him (c) or that he had any powers of management in the Melkote Temple or received any perquisites or honors;
(3) and that the matt had apparently come into existence subsequent to 1800 and had not received the Tirtha honors in the Temple as directed in the Nirup of alleged to have been issued by His Highness Krishna Raja Wodeyar III.

They were accordingly of opinion that the petitioner's claims should be rejected.

In the Malur case, they considered that the nirup of 1811 in favor of the parakala matt and its contents were true, that there was some evidence

to show that it had been brought into force in the Malur temple soon after its issue ~~xxxxx~~ and had been in operation until 10 or 15 years prior to the enquiry by the Amildar in 1864,

that the general and special sannads of 1819 set up by the 1st counter-petitioner were not genuine and had not modified that of 1811,

that the records of the Amildar's enquiry in 1864 were valid and contained admissions of parties and temple servants which were bona fide and more trustworthy than the proceedings of 1874,

that the reports of the Amildars Tirumalachar and Venkataranga Iyengar having been framed on the presumption that the Sannads of 1819 were genuine and the order of the Huzrai Officer, Bangalore District, based thereon cannot be considered as sound and valid,

that the institution of having Gumasta for the Thirta Hakdars was proved to prevail both in temples in Southern India and in the Mysore State,

and that the claims of the Parakala Matt to receive the Agra Thirta and other honors in the Malur case should therefore be affirmed.

As regards the general question whether the practice of a Gumasta was not open to objection, the Committe after considering the pros and cons

30-6-10

Appendix B.

Extract documents marked by the Committee in Vellaturaja's Patt case.

Description.

69 Granthi Vijayam prasasti translated in 1828 by one of the Swamis of the Ahobila Mutt from the M.S. copy in the Oriental Library as described as Vijaya prasasti in Vellore.

70 Inscription No. 68 of Pallava dated 1117 refers to the consecration of the temple at Pallur by Vishnuvardhana and the grant of villages for its support.

71 Life of Ramanuja by C. R. Srinivasachariar at foot note of para 211 218

72 Kankanhalli Inscription No. 17 of 1910 dated 1116 A.D. was the 49th year of the reign of Kulottunga Chola to escape from whose persecutions Ramanuja Charya came to Mysore from Srirangam

73 Channapatna Inscription No. 77 shows that 1086 A.D. was the 17th year of the reign of Kulothunga Chola

74 Sravanabelgola Inscription No. 130 dated 1368 A.D. refers to disputes between the Jains and the Sri Vaishnavas and says that on the complaint of the Jains Bukkarayo of the Vijayanagar dynasty collected Srivaishnavas and their followers among the various castes, from Koil (i.e., Srirangam) Tirumale (i.e., Tirupati) Perumal Kovil (Conjeevaram (Tirunarayanapuram and other places and impressed upon them that the interests of the Jains and Srivaishnavas were identical and that they should consent to the Jain procession using five "Mahavadyas" that the Jains should collect the rate of 1 panam from every Jain house through out the State and give it to the "Thathayagalu"

(i. e., Thenacharya) of Tirupati, and that the funds should be utilised for employing 20 men to guard the big statue at Sravanabelagola and the remainder for the purification of any desecrated Jain temples.

75 Seringapatam Inscription No. 76

This and the following exhibits up to LXXXV relate to the grant of lands to the Melkote temple or to the finding of Archakas and other amenities in most of which the local authority referred to is either "the 62 persons" or the Sri Bhandara, i. e., the treasury of the temple. In none of these, the Jeeyar of the Yatiraj matt is alluded to.

76. Seringapatam Inscription No. 69

In this inscription which is set up on the verandah "Narasimha Jeeyar temple" Timmanna Danayik is referred to as having purchased a site and erected a building called Desantha Matt and authorised a Jeeyar named Ramanuja Jeeyar described as (ಶ್ರೀ ರಂಗನಾಥ ಜೀಯರ ಶಿಷ್ಯರಾದ ಶ್ರೀ ರಾಮಾನುಜ ಜೀಯರ ಪಟ್ಟಕ್ಕೆ ಬಂದವರು) to live in the Matt, to manage all the property and carry on the Ramanujacoota, the festival of Lakshmidevi in the Rangamantap &c and appropriate any balance for the repair of the Matt and that he should carry on this work by his successors or "Yatiparamparas".

[illegible]

[illegible]

87 Srirangapatam Inscription 99 dated Vijaya Margasira Suddha 1st Sanivara which is on the floor of the present Vethiraja att records the grant of some lands to "the 52" for "Ramanujakoota".

88 Srirangapatam Inscription No.86 which is found in the Rammalwar Temple is dated 1471 A.D. and refers to an Agrahar founded by Nachiamma wife of Timmannadnaik referred to in Exhibit No.86 in which she has made a gift of 13 vrittis with lands for Acharyapurushas on the suggestion of "the 52 persons" for the Kainkarya of the Rammalwar Devaru the vejavan vritti or the grant to the Manager of the agrahar going to "the 52 persons" of the temple.

89 Tasdik Patti of Vibhava (1806)

This Patti which is signed by Hirannappanavaru nephew of Purnaiya, provides a daily allowance of one padi rice for Vethiraja "Naivedya" to be given to Singlachar.

90 Tasdik Patti of Angirasa (1811)

In this Patti also one padi of rice is provided for Naivedya of Vethiraja to be given to Appannappa Singlachari There is also a note to say that no salary is allowed.

91 Inscription No.39 of Chickanaikanhalli refers to Patachar's as Gurus of Vijayanagar Kings.

92 Tasdik Patti of Bahudhanya (1819)

This patti which is dated 19th March 1819 is in the form of a book with the sign and seal of His Highness. Among the padis to be paid to (Suttalu Gudis) small temples are the following entries:-

(1) One quarter seer to Sri Narayana Devastan

(2) One quarter seer to Badari Narayanaswami situated to the east of the Devastan

(3) One quarter seer to Vethiraja Devastan (This is situated to the south of or in the southern portion of Sri Narayana Devastan)

Inscription of [illegible] confirms Tavana Narola
Inscription of the Exhibit "C" and shows that Kalleh patna
[illegible] Gubbi taluk.

[illegible] of interest was an attempt from Sidaiah
of [illegible] (Exhibit [illegible])
to [illegible] the [illegible] accrued from
[illegible] in connection with
[illegible] and [illegible] in increase of

[illegible] increase in the [illegible] Devadas and [illegible]
[illegible] [illegible] [illegible] are on account of
the [illegible] and [illegible] Pujaris and
[illegible] accounted for thus:-

[illegible] two measures (i.e. rice)
to [illegible] [illegible] and [illegible] living in
Gokote [illegible] [illegible] in Kota being rations to suffice
[illegible] [illegible] [illegible].

Entry in temple account referring to a Sirup dated [illegible]
[illegible] (22.8.1822) from
Basappa to the Amildar of Attibbe.
This is to the effect that the five seers of rice a day
with [illegible] which used to be given to the Vathiruthi Bats
and which was in Amanath [illegible] be given to Ramaswami.

Entry in temple account under date 15th November 1822.
This refers to the continuance of the allowance alluded to
in Exhibit "C" to Chariengar, son of the elder brother of
the said Ramaswami who had died.

97 Patti of Vandana 1830

In this patti one padi of rice is shown as allowance for
the Vathiruthi "Jaivodra".

Appendix 8(b)

Nadaba Case.

Other important documents.

Ex. No.	Particulars.	Remarks.
1.	Copy of Exhibit 6, (Narasimhachar's petition to Chitaldrug Jn. Supdt. on 15-6-1842).	Please see remarks against Exhbts. 5 and 6 produced by Counter-petitioner.
2.	Smilde:'s report No. 1801 L/ 28-6-1894.	

Mallur Case

Note by

On the 3rd day of Magha Bahula (1864) of the year Rudhirodgari the Matt Agent wrote to the Amildar Srinivasa Rao of Channapatna to the effect that the Maryades due to the Matt should be shewn to the Gumastha Tirumala Thatha Char(This letter is paper No. 9 at page 16 of Printed Book) This was received by the Amildar on 26-2-1864. On the 7th 8th 9th and 10th March 1864 the Amildar examined the temple Parpattegar, Shanbhogue and other witnesses. The Archak's deposition on the 10th has abruptly ended ~~off~~. (These are printed on pages 16 to 19 of the Printed Book and are marked number 11). On the 21st March the Amildar wrote to the Matt to send all records with an authorized Vakil(Paper Nos 10 & 48 in the Printed Book). In reply the Matt Agent sent a reply to the Amildar to the effect that he had sent a copy of the Sannad with Tirumala Tata Char (Paper No. 57 in the Printed Book). Tirumala Tatachar also wrote a letter enclosing copy of the Sannad of 1811. The

Walton Case

Amildar wrote to the Patna Ashtagram Taluk for a copy of the Sannad. This was sent. Then the Amildar ordered in July 1864 that First Teertha should be given to Parakala Matt.(This is paper No. 12 in the Printed Book).

It is alleged by the opposite party that this Order was not given effect to as they at once appealed to higher authorities; and it is also said till the year 1864 nobody was getting maryade on behalf of the Matt, that the Matt was also not particular about the maryade but that Tirumala Tatachat with intent to spite them on account of some quarrel went and sought the protection of the Matt and started the claim. There does not appear to have been any appeal atonce. The appeal was only in 1872 and the case seems to have been struck off the file on account of the absence of the parties. These papers of 1872 are not in the file and I have called for the same. There is evidence to show that Tirumala Tatachar enjoyed Agra Teertha till his death. The opposite party have adduced no evidence to show that there was a quarrel between them and Tirumala Tatachar

before 1864. There was a quarrel later on as evidenced by papers 13 & 14. The Matt have adduced no evidence to show that they had gumastas prior to 1864.

In January 1874 when Mr. Sellur Tirumalai Ammal was Amildar there seems to have been some dispute about this Agra maryade on Rathasaptami day. A few days after this the Matt wrote a Vadi(Paper No. 55 in the printed Book) to the Amildar of Chingleput requesting that their articles should be shewn to Tirumala Tatachar's brother Timmalacharlu. The Amildar then issued a proclamation calling upon all parties interested to produce documents in their favour before the 20th February. In accordance therewith Ekkam Srirangachar presented a petition on the 5th February urging his claim to Agra maryade and producing a copy of the General Sannad of 1837.(I have not been able to find this copy).

Later on a Velanar in his favour was also produced. On 16-2-74 Veeramsudi Sreenivasachar sent a petition by post to the Amildar urging his claim to Agra maryade and enclosing a copy of the Special Sannad of

Paper No 60

1819 (Paper No. 60 in the Printed Book) and other documents. This was returned on the ground that it was sent by Post (paper No. 15 and 32 in the Printed Book). The Amildar on 22-2-74 submitted a report to the Deputy Commissioner (Paper No. 16 in the Printed Book) enclosing a copy of the General Sannad of 1819. On 5-3-74 Veerambudhi Srinivasiengar sent a petition (Paper No. 42 in the Printed Book) to the Deputy Commissioner enclosing in original his petition (referred to above) to the Amildar and its enclosures, of which paper No 61 is one . On 9-4-74 Parapattegar Vencatachar complained to the Deputy Commissioner that the Amildar had suspended him as he did not consent to shew maryade contrary to Mamul to Amildar's Guru (This is paper No. 17 in the Printed Book) This petition was sent to the Amildar for report The Amildar submitted a report. In the mean time the Matt wrote a Yadi to the Deputy Commissioner also(This is paper No. 41 in the Printed Book). This was also forwarded to the Amildar. On receipt of his reply his Report No. 597 of 22-2-74 was also sent to him for further

17

41

report. The Amildar then forwarded the original Sannad produced by Veerambudhi Sreenivasiengar. A further Order was issued to the Amildar.

Anandam Pillai Tirumalachar and Veerambudhi Sreenivasiengar presented a petition to the Deputy Commissioner on 25-7-74 and enclosure to which is Paper No. 7 a copy of Amildar SeshagiriaYYa's Order to Parpattegar in 1814.

On 5-9-1874
Embar Srirangachar presented a petition (Paper No. 18 in the Printed Book) to the Deputy Commissioner. In November the Amildar recorded Embar Srirangachar's statement(Paper No. 19 in the Printed Book) and submitted a report. Whereupon the then Muzrai Officer Mr. T. Ananda Rao (the present Dewan), ordered that there was nothing suspicious about the Sannad and its terms should be carried out (Paper Nos. 39 & 62 in the Printed Book). The Amildar communicated this Order to the parties referred to in the Sannad . Wrote a Yadi to the Matt also and returned the records on 5.12.1874 To to be filed. The Orders issued to the parties are Nos. 237- 238 dated 10-12-74 (Paper No. 68 in the Printed Book)Before referring to the further proceedings I have to point out that the Amildar's Report No. 479 dat

21-8-74 and the Deputy Commissioner's Order No. 439 dated 22 10-74 referred to in paras 15 & 16 of the Memo prepared in 1889 On Embar Sri-rangachar's petition there is a direction endorsed by Mr. Purnaiyya on 22-10-74 in terms of the Order No. 439. It is not clear whether this ~~is~~ was itself despatched as the order or a separate order was issued. are not in the file now -

It must be noted that the Sannad not only refers to Agra Theertha but also to Tirumalai. Parivatta Varise, Viniyoga , Yatra dana & c., As regards Agra Theertha there seems to have arisen a dispute between the Anandan Pillai and Veerambudhi families on one side and the Embars on the other. The Amildar in this connection issued orders Nos. 401 dated 24-8-75 and 484 dated 27-9-1875 (Papers Nos. 69 and 70 in the Printed Book) As regards Yatradana &c the Archak seems to have complained. The members of the temple Committee held, as directed by Amildaran enquiry and submitted a report. The Amildar seems to have recorded the statement of Anandam Pillai Tirumalachar and to have directed in his Order No. 829 dated 15-1-76 that as agreed to by Tirumalachar, the Agra

maryade should be shewn to Embars.

The original records relating to the matters referred to in the last para are not now in the file and I have called for them as they also may throw much light upon the"Agra Theertha" claim.

Veerambudhi Srinivasiengar is not only an Acharyapurusha but also is the hakdar to the first Parpattegar's place. This seems to have been held by a cousin of his who about the year 1846 or so on account of defective sight was appointed 2nd Parpattegar, the holder of the latter Office , Varadachar having been appointed 1st Parapattegar . In 1873 when Krishna Iyengar who had succeeded his brother Varadachar died, Veerambudhi Srinivasiengar urged his claim which was rejected. Venkatachar was appointed as first Parpattegar in his father Krishna Iyengar's place. These records and the records connected with the suspension of Venkatachar are likely to be useful and have also been called for.

Though the decision of 1874 seems to have been communicated to the Matt at once they remained quiet till April 1885 when with out to the revi decis

requested the Deputy Amildar of Channapatna to show the Matt maryades to one Shamiengar(This is paper No. 46 in the Printed Book). During the interval the Agra Theertha was perhaps given (but I am not sure of this) to the Embars in accordance with the Amildar's order of January 1876. On receipt of the Matt Yadi of 1885 the Deputy Amildar held some enquiry. In the mean time the Matt wrote to the Deputy Commissioner also (This is paper No. 45 in the printed Book who finally said in April 1886 that he could do nothing as the matter had been already disposed of in 1874.

The Matt did not appeal to Government till December 1887 when they sent a petition Regd. No. 2656 (This is paper No. 53 in the in the Printed Book). I do not find this petition in this file. The records were sent for and were received with Deputy Commissioner's Docket No. 333 dated 15th August 1888. The matter was later on disposed of in Order No. C 42-45 dated 15-8-95 (this is Paper No.1, in the Printed Book)

During the interval the dispute between the Embars and Anandam Pillai and Veeram budhi

Veerambuchi went on. In 1887 the latter party presented petitions to the Sub-Division Officer of Closepet. It is said that Mr. Namkal Rao decided favourably to the Embars. These records if any are not in the file and have now been called for, Any how the other party began to complain to the Deputy Commissioner in 1888 that their petitions to the Sub-Division Officer had not been disposed of. Reports were called for from the Deputy Amildar. On receipt of the same in 1889 the original records were called for from Closepet Amildar.

In the mean time there was a complaint about Male and in the course of the enquiry the temple Shanbhogue sent a copy of Subedar Konayya's Order of 1821 (This is paper No. 8 in the printed Book) and also a list shewing that the Embars were taking the maryades in place of the Kadambis. These records were also sent to the District Office in 1891. The Muzrai Assistant Commissioner held an enquiry, got from Government the records that were pending there without disposal and ordered that as directed in 1874 the marydes should be shewn to the Anandam Pillai and Veerrabudhies. In

accordance with this the Deputy Amildar issued Order No. 100 dated 30-6-92 to the Sheikdar of Mallur Holli (This is paper No. 73 in the printed Book). The Embars appealed to Government and were told to appeal in the first instance to the Deputy Commissioner against the Muzrai Officer's Order. They did accordingly. The Deputy Commissioner submitted a Memo for the Orders of Government and directed that till the disposal thereof the Mamul should continue. This was interpretted as restoring the Agra Theratha to the Embars and was continued, the opposite party complaining at intervals. The Government Order of March 1895 did not dispose of the Embars claim and the dispute continued. When the records that had been returned with the said order in 1895 the Amildar in submitting the same called attention to the fact that the complaint of the Embars had not been disposed of. The records have since then been undisposed of and are now before the Committee.

I shall now briefly refer to the important documents in this case.

The chief of these is the Sannad of 1811 . Apprameiengar when examined by me

admitted its genuineness; but now explains away by saying that he admitted the existence of a Sannad of 1811 but not the genuineness of the Sannad actually produced. This ~~scribbling~~ scribbling is not of much value and it cannot be said that the genuineness of the Sannad is ~~similarly~~ seriously disputed. Paper No. 7 in the Printed Book is an Order of the year 1814 (೧೮೧೪) from the Amildar Seshagiriah to temple Parpattegar Srinivasiengar to the effect that Agra Theertha should be given to Chikmallur Venkatachar , Gumastha of the Parakala Matt. No original or authenticated copy has been produced still, as an unathenticated copy has been produced by Veerambudhi Sreenivasiengar, one of the claimants to Agra Theertha, who was also Parpattegar the genuineness thereof may be presumed.

Paper No. 8 in the printed book is Konaiyya's letter of the year 1821. According to it the original thereof should be with the Nallan Chakravarti family and a copy in the temple. Madivalam Varadachar has in 1864 admitted he was in possession of the original; and the copy that was in the temple was produced the temple Shanbhogue in 1887 in connection

with the Male case. I do not think the geninine ness of this can be disputed.

A perusal of the voluminous records show that this paper No. 8 is the most authoritative document the Order therein referred to being practically followed even now. According to it the Parakala Matt Mutt is to get the first Theertha, the Kadambis the second and Anandam Pillai and Nallan Chakravarti the 3rd. Another document wherein it is said that the Embars are to get the honors in place of the Kadambis has been produced in the Male case. Apprameya Iyengar denies the genuineness of this. But the practice of giving first Theertha to Embars second to Anandam Pillai and Nallan Chakravarti and third Veerambudhi Srinivasa Iyengar as spoken to by a number of witnesses such as, Anandam Pillai Tirumalachar and Veerambudhi ~~Srinivasien~~Srinivasaraghavengar &c would go to show that this document and Konaiyya's letter cannot but be genuine. That Theertha should first be given to Anandam Pillay's and then to Veeram - budhis is the order of precedence prescribed in a Sannad of 1829, copy of which has been

produced by Veerambudhi Srinivasiengar in the Parpatya case and the Mahazar therein referred to which apparently is Paper No. 61 in the printed book refers to the same order.

Paper No 61

Coming now to the documents relied upon by Appramiengar, it will be seen that there are two Nirups of 31st October 1819, one a General Circular issued to a number of Taluks and the other a special Nirup to Channapatna Taluk. The original of the former is in the file. As regards the latter a copy attested by Amildar Mr. Venkataranga Iyengar and sent to the temple with Order No. 484 dated 27th September 75 is in the file. The original seems to have been returned to the party and it was produced before the Deputy Amildar by Apprameyangar in 1889 It is not clear whether the original was before Govt when the order of 1898 was passed. A sannad was produced before Rai Bahadur Srinivasacharlu on 21-5-94. This perhaps, was the General Sannad as that is the only original in the file. It has, however, been represented by a descendent of the party that produced it that the document produced was the special Nirup.

There is no reference to these Sannads in the Proceedings of 1864. The Registers of 1819 are not avaialble in the several Taluks and so the Amildars are not in a position to say whether or not the General Circular was received. The genuineness of the special Circular was challenged in 1874 by the Embars. It has since been ascertained that Amildar seshagiriyya to whom it is addressed must have left the Taluk fully six months before that date. It is now the contention of the Embars that the Special Nirup does not specifically direct that Agra Theertha &c should be given to Anandam Pillais and Veerambudhis but only directs that Acharyapurusha maryades should be shewn to them according to Mamul. ~~This~~ Thus they seem to concede the genuineness of both the documents and to explain away the document that is interpretted as unfavourable to them. Krishnamachar, however, when examined before the Committee not having time to prepare himself about what he should say has denied the genuineness of both Nirups.

As stated above, the arrangement referred to in this Nirup of 1829 when apparently there ~~is~~ has seems to have been modified by the Nirup of 1819 a dispute between the Anandam Pillai an

themselves and the oral evidence goes to show in the latter and not the order referred to that the Order referred to in the former has been followed.

There is a petition in the file presented by Acharyapurushas Veerambudhi Srini vasa iengar and others wherein it is stated that the Embars were the Gumastas of the Matt and though the Gumastas right was taken away by the Nirup of 1819 the Emars continued to receive first Theertha. It has also to be noted that in the Ramagiri Ramaswamy temple which is also referred to in the Nirup of 1819 the Embars are now getting Agra Theertha and that while Embar Krishnamachar says that this is in the exercise of the family right the Matt say that the person actually enjoying the Theertha, viz, Embar Ramanujachar is their Gumastha. Perhaps the latter may admit this.

1916

Ashtamurthy

25/9/1916

Appendix - 10 -

In a casual conversation with ~~Mr.~~ Sriranga Rajar, Mysore Lakha Peshkar at Tirupati, it was gathered that 'Agra Thirta' honors prevailed in the Tirupati temple also, and as his information was interesting and valuable, I have prepared the following summary of his statements:-

The honors are called 'Sthanabahumana' and are given in the following order:-

After the 'Pattumarai' and 'Naivedya', the honors are paid :

To Archaka and the Dodda Jeer simultaneously.

Third, to the junior Jeer.

Fourth, to the Ekangi or the celibate assistant of the Dodda Jeer who assists at the Abhishekam &c of the God as representative of the Dodda Jeer.

Fifth to eleventh, to the local seven Acharya-purushas as follows -

Fifth, to the senior descendant of Tolappachar family said to be the direct descendants of Tirumale Nambi or the maternal uncle of Sri Ramanuja.

Sixth, to the senior descendant of Anandampillai. This is a family hailing from a village called Purisai situated at a distance of 30 miles from Tirupati. This is the direct representative of Anantarya, disciple of Sri Ramanuja who cultivated a flower garden and supplied flowers to God Srinivasan. There is no connection now between this family and the Mandayam Anandampillais concerned in the Malur case.

Seventh, to the Prathivadibhayankaram people.

Eighth, to the ~~Kadambiyars~~ Kandadiyars.

Ninth, to Viravalliar - Andhra or Telugu Sri-Vaishnavas.

Tenth, to Paravastu.

Eleventh, to Dharmapuriar.

Fifth and eleventh are Vadagales and sixth to tenth are Thengales.

Even Matadhipathis or Sanyasis cannot get Thirta and Prasada before these are served at the time of 'Sattumarai'. So, such personages deserving special consideration, generally worship the God at other than 'Sattumarai' times. Four months ago a Matadhipathi visited the temple before the 'Sattumarai'.

Gumastas are not allowed. Extensive lands are enjoyed by these Acharyapurushas in Inam and a number of members belonging to each Acharyapurusha family are living in Tirupati, and there is always some representative of the family present to receive the honor. If absent, they get neither the Thirta nor the Prasada. The above eleven persons get what are called the Agra Thirta and Prasada. Agra Thirta means holy water, flower, Tulasi and Prsada, rice and other perquisites of a pecuniary value.

After them a number of persons get no Thirta but only Prasada in the following order:-

(1) The cook.

(2) The Gumasta of the Bramhatantra i.e., Parakala Matt.

(3) One person representing the Adhyapakas i.e., the reciters of Tiruvoymuli.

(4) One person representing the Vedaparayana Goshti.

(5) The Gumasta of the Kotikannikadanam Tatachars of Canjeevaram who have got also the right of reading the Kousika Puranam. * Vide Inscription ~~Undated~~ 158.87 referred to ~~in my Note~~ at para 27, p. 24 of the Typed Copy of Report.

(6 to 12) The Bramhin attendants in the temple who supply the flower garland and render

other miscellaneous services.

(13) The Dodda Jeer in his capacity of supervising the serices or Dharma Karthrithvam.

(14) Archaka at Lantappadis.

(15) A person representing the Kshetravasi or local residents.

(16) The representative of the Government. The Mahant receives the honor as the representative of the Sircar.

The Uttaradhi Matt, Raghavendraswami and other Matts are also given some raw provisions of rice &c daily; but get no Thirta or Prasadam. On the Anniversary of the death of the 1st Bramhatantraswami, Prasada i.e., cooked rice &c is sent with music and other honors to the Parakala Matt as a special mark of respect.

Appendix II

A note on the observations contained in Mr. H.Ramaiah's memorandum dated 7th March 1916.

Para 1:- The document of 1811 purports to be a Nirup issued to all the Amildars, Killedars and Temple Parpathegars and not a Pahadari, and in the last sentence it is referred to as a Sannad.

2. I have given in the margin of para 46 of my report a literal translation of this Nirup and unless it is shown to be inaccurate, it will not be correct to say that the Nirup would be applicable only to occasions of the Parakala Matt Swami's visits to temples. It will be noticed from a careful analysis of the first and second clauses, that the first clause is absolute and general and does not refer to the occasion of the Swami's visits to the temples alone.

3. Moreover, we are bound by the construction put upon this document and effect given to it till now not only by the various authorities on behalf of Government, but also by the local Acharyapurushas themselves; and we cannot now suggest a new interpretation of our own. Even the Government Order of 1895 did not set up the theory now put forward by Mr. Ramiah.

4. Para 3:- As already observed, the document refers not only to the Agrathirta honors to be paid in general, but also to the respect to be shown to the Swami on occasions of his pilgrimage and instructions alluding to the latter cannot be made to limit the other clauses.

If this view be conceded, the word "Agradharaka" would include not only Gumastas on behalf of the Matt, but also persons whom the Swami may nominate as fit to receive the Agrathirta honors. This would be clear from the contents of the Sannad of His Highness Krishna Raj Wodeyar dated 1813 referred to in the Nagadi judgment and the plaintiff's plead-

pleadings and final decisions of Mr. ~~Krishnaswami Iyengar~~ Thumnappiengar in the same, so far back as 1838.

5. Para 4:- I have already expressed my doubts as to the genuineness of the Pahadari of 1831 in para 44, ~~though Mr. Shama Rao was inclined to think that the original Phalguna itself appeared from the quality of the paper and writing not open to suspicion. But he does not seem to have referred to it in his written remarks (App. Ia).~~

6. As regards Mr. Ramaiah's observation in the last sentence of the para that no reference is made to receipt by Gumasta of Agrathirta honors in the letter to Sir Mark Cubbon, there was no contention at that time that a Gumasta should not be appointed. This was a new objection raised since 1674. It may however be gathered from the words in the first para of the letter that an "innovation was introduced by offerring Agrathirta to one Alwar Tirumaliah" and the request in the final para that the established usage practised at Melkote be resumed at Mandyam and other places (see page 6, Part II) that the giving of Agrathirta to Gumastas was clearly intended.

7. Para 5:- I have already referred to the fact that the Mirup of 1811 has not been brought into practice in many temples and that the Matt was not therefore entitled to claim the same honors in those temples.

As regards the genuineness of the Kadambi Sannad, I need only invite attention to my remarks at paras 57 and 58 of the report. The Sannad has not been also referred to in any of the older endorsements. The Amildar's order of 20th May 1840 does not expressly admit the right of the Kadambi people to Agrathirta but only refers to ~~their claim to it.~~ a manual at the Car Festival at Saupige. See however petition to Col. Dobbs and his endorsement thereon dated 16th June 1842

8. The observations of Mr. Ramiah in para 6 are not

quite accurate. That the Agrathirta honors are not conferred on account of services is negatived in the Kumbhakonam judgment. Agrathirta honors are never commuted into a money value, though they are accompanied by ceratin perquisites which carry a ~~manoey~~ money value; and the distinction drawn by the adras High Court for purposes of civil jurisdiction are beside the point in our present enquiry.

9. Para 8:- In the matter of the right of Yatis to precedence over Grahastas in the distribution of temple honors, it is scarcely right to base our arguments upon personal views in supersessionof established usages observed both here and in temples of recognised authority in Southern India. In para 10 Mr. Ramaiah observes that the witnesses brought by the Matt are interested and their unsworn testimony should not be credited. But, on this question the witnesses cited by the opposite side have spoken to the same effect; and the arguments of the counsel of the Yatiraj Matt is in a different strain simply because it is favourable to his side.

10. As already observed, Mr. Ramiah is under a misapprehension that the Thirta Huq is generally conferred for services rendered in the temple.

11. With reference to paras 12 and 13 I would suggest for sake of clearness that Mr.Ramiah may note categorically the amendments which he would propose to the findings recorded in the draft report and the suggestions made in accordance with Part III of the Government Order.

where there may be a Vishnu temple, by giving precedence to the Mutt, as the words "ಅವರಿಗೆಯಾವ ಪಾಪವೂ ಬಾರದಂತೆ ಮಾಡಿಕೊಳ್ಳುವದಕ್ಕೆ" clearly indicate and not to deprive other Yathis or Matadhipathies or others permanently of the honour due to their rank and position and their asrama by allowing every person however unfitted he may be, permanently appointed by the Mutt as its agent to receive the honour - due to the Raja Guru.

3. The temporary nature of the right conferred by this Rabadari is - evident from the expressions "ಇಷ್ಟಿಷ್ಟ ಗರಿಕಳ್ಳರಾಗುವಂತೆ ಮಾಡಿಕೊಳ್ಳಬಹುದು" &c., and from the fact that the Mutt never tried to exercise its so called right of - - - appointing Gumastas in all the Vishnu temples in the State but confined its operations in and around Mysore, Seringapatam and Melkote where it could, - during His Holiness' tour, use its - influence either with the temple servants or other residents of the place and also occasionally in Kaloor where the Mutt could find its own supporters.

4 As regards the copy of the Shaha Amal produced by the Parakala Mutt in support of the issue of His Highness'

Highness' Rabadari dated 10th June. 1901 the arguments used in connection with the authenticated copy of the Shala Amal of the Mirup of 1819 produced in the Maloor case - the genuineness of which is doubted apply with equal force. especially as the occasion for its issue has not, as observed by the President, been made out. If it was really His Highness' intention that the honour due to the Raja Guru should be enjoyed by a Gumasta, the Mutt would have prevailed upon His Highness the late Maharaja to mention this important fact in His Highness' letter to Sir Mark Cubbon dated 12th September 1856 No.134 requesting that the honours conferred by him on his Guru might be continued without interruption.

5. The marginally noted is a list of some of the most important Vishnu temples in the State in which the Mutt does not enjoy its alleged right of appointing Gumastas even to this day. If what is now alleged were true, there was nothing to prevent the Mutt from appointing its own gumastas at least in some of the important

Taluk.	Temple
× Nagamangala Taluk	Kesavadevaru & Narasimha Swami.
Seringapatam —	Gopalakrishna Swami at Paschimavahini.
Mysore ———	Srinivasadevaru at Karighatta / Temple at Srinivasa Kshetra, Subraya & Venkat ramanaswami Temples in the Purakala Mutt Street.
Krishnarajpete —	3 Temple at Yelwal. Varahaswami Temple in the Inam Village of Purakala Mutt.
Hassan —	Kesavadevaru Temple & 2 / Kesava & Krishnadevaru Temples at Grama.
Malavalli —	Temple at Malavalli
Channapatna -	/ Kesava Temple
Turuvekere -	Narayanadeva Temple
Yelandur -	Biligiri Rangaru Temple.
Kunigal	Chennakesava Swami.
T. Narsipur.	Keerthinarayanaswami Temple at Talkad, 2. Lokesh aggrahar & 3 Srinivasarajpur Agrahar
Hole Narsipur.	Narasimhaswami Temple.
Channarayapatna.	Kesava Devaru ka
Arkalgode. —	Temple at Arkalgode.
Nagamangala —	Bindiganavale

(For other Temples, please see the list separately sent up with my letter of 22-12-1909.)

important temples referred to and from exercising its rights over other Yathies or Acharya Purushas 74 of whom were originally nominated by Sri - - Ramanuja the Founder of the Visistadvaita philosophy. On the other hand the persistent efforts of those - - - opposed to this alleged right, the - nature of the documents put forth by them from time to time to prevent the Mutt from enjoying the said right in some of the temples and also the - - Sanad of the 28th October 1829 issued by His Highness Sri Krishnaraja Wadayar III to the Kadambi people without any reference to the Parakala Mutt and the Kadaba Gubbi Amildar's Takid to - the Sheikdar dated 20th May 1840 - - fining the archik of the Sampige temple in connection with the 2nd - - - Theertha support the contention that the Mutt's claim is inadmissible. - - Though in this case the father of the 2nd counter petitioner once failed to produce the Sanad above referred to in 1866 owing to some reason or other the fact that the right of the Kadambi people to the Agra theertha is - recognised so far back as 20th May - 1840 (Vide Amildar's order of this - date) leaves no ground to question -

its

its genuineness as it was issued not in connection with any dispute between the Parakalaswamy Mutt and the Kadambi people but owing to the mischief of the temple servants and - - othe Sri Vyshnava brahmins whose - local influence seems to have been - the cause of the 2nd counter petitioner and his ancestors losing - - their hak temporarily now and then. Eve during the enquiry before the - Committee the 2nd counter petitioner who seemed to be an innocent Brahmin complained that owing to the mischief of the temple servants and other - - Sri Vyshnava brahmins of the place, he was being deprived of the agratheertha now and then. As however - the 2nd counter petitioner's uncle Garudachar the deceased 1st counter petitioner once consented to become the agent of the Parakala Mutt and - waived his right for the agratheertha honour, owing probably to the difficulties experienced by him in the - temple through the mischief of the temple servants and other Sri Vyshnava Brahmins of the place as stated above, his subsequent plea that the Mutt did not write to the Deputy - - Commissioner or Amildar as agreed to

is

is inadmissible and his descendants the 2nd counter petitioner, &c., are therefore bound to receive the agratheertha as the agents of the Mutt - in accordance with the findings - - recorded in the Kadaba case.

6 Coming now to the nature - of the right conferred on the Raja - Guru, it may be stated that it is - purely personal for certain qualifications and merits and is incapable of being commuted into a money value as emoluments and transferred to a - proxy. It is, I think, akin to the - honours enjoyed by Popes and Governor and as pointed out by the Counsel for - the Yatiraja Mutt, the Madras High Court have clearly laid down that - - only such honours as form portions of emoluments for services rendered come under the jurisdiction of Civil Law. (Vide I.L.R. 32 Madras pp.291-300). - The counsel for the Parakala Mutt - - admits that the honour conferred on the Mutt is not part of emoluments - for services but that the gumasta - enjoys it as a representative of the Hakdar. In this connection it may be submitted that a hak can only arise - under Civil Law as in the Kumbakonam case in which the claim of Ahobala -

Mutt

Mutt for agratheertha honour within - its own premises when God is taken to that Mutt was rejected by the Sadar - Amin Court on the ground that the - - Plaintiffs were the sole Mirasidars of the temple.

7. This being so, I cannot - understand how the parakala Mutt - - could lay claim for giving preference to its gumastas even over yathies and matadhipathies in public temples established by the Rulers, not for the sake of any particular sect or creed but as institutions common to adherent of different faiths.

8. By virtue of his renunciation and self-sacrifice in the service of humanity a yathi is entitled according to Hindu Dharma, to greater consideration both from Rulers and the - - general public than a grahasta however learned and high hemay be, and when - the question of honour is as between the yathies themselves, seniority is of course reckoned between them by the number of Chaturmasya Sankalpas performed by each. By this, however, I do not mean that ~~another~~ a yathi should by being present in a temple when the Raja Guru visits it, deprive the latter of the honour conferred on him by His Highness

Highness the late Maharaja merely because he has performed more Chaturmasya Sankalpas than the Raja Guru himself, but what I submit for the gracious consideration of His Highness' Government is how a gumasta (an ordinary grahasta) could be given the - - first honour of agratheertha when a - yathi or matadhipathi is present and - whether it is fair that a yathi should be debarred from attending the temple after Pooja and Satmare merely because the Parakala Mutt has employed a - - gumasta to receive the honour due to the Raja Guru.

9. It is argued that a yathi - who is entitled to special honours - - need not attend the temple after - - - pooja and Satmare but may do so after the distribution of Theertha and Prasada to Hakdars and all those assembled - at or near the temple. This means that because a yathi cannot be respected in a public assembly owing to the presence of an ordinary Mutt gumasta to receive the agratheertha, he should visit the - temple before the regular service or after everything is over. This is - - nothing but an insult to the Yathi - - asrama. It may be noted that special

honour

honours are conferred by Rulers with a view that they may be recognised in public assemblies and not that they - should be shown when no one is present, except a few temple or other servants. What then would be the meaning of the special or exceptional honours which a yathi or matadhipathi could be expected to enjoy? Is it by stepping - aside from the assembly till the - - - Theertha and Prasada to the so called hakdars are given and then visiting the temple with Istakapal from a few temple servants and other incidental - - paraphernalia when all the disciples - and others are gone after taking - - - Theertha and Prasada? For that matter, when everything is over, even one who - is not entitled to any honour is given agratheertha because no other person - is present.

10 The unsworn testimony of - - some of the interested witnesses - - - brought by the suit authorities from - Madras and other places cannot be taken as a guide to infer that no disrespect or inferiority attaches to yathies - - receiving Theertha and Prasada after - the so called hakdars are served as - some of the most respectable witnesses

on

on the other side also say that no - gumastas are allowed in temples.

//. As will be seen from the - judgment in Kumbakonam case above - - referred to, the Theertha hak, &c., in the Madras Presidency is generally conferred for certain services rendered in the temple and as such they are transferable to a proxy and cognizable by Civil Courts. But in Mysore where the Civil Courts have no jurisdiction over Mutral Institutions and - where honours for the Gurus are not - conferred on account of services rendered, the same privilege that is - - allowed in a few cases in the Madras Presidency. cannot, I submit, be - - claimed on behalf of a gumasta of the Guru. There can also be no analogy - between the practice obtaining in - - Hindu families of giving the first - - Thamboola and Dakshinie to the agent of the Mutt to which the particular - family belongs and that proposed to be followed in public religious and - sacred Institutions maintained by His Highness' Government for the sake of the general public, As such a Thamboola in private houses is given as a kanike to the Mutt, the Mutt in some cases leases out the right of collecting

ting such kanikies from its disciples.

12 Under these circumstances, I would most respectfully beg to submit that no other construction could be put on the expression used in His - - Highness Sri Krisnnaraja Wadayar's - - Rabacari of 1811 "ಲಕ್ಷ್ಮೀಪತಿಯವರ ಸಂಪ್ರದಾಯದವರಿಗೆ" than that it was His Highness' desire that whenever His Holiness went on - tour, His Holiness' agent or other relation in his former asrama should be given precedence over other local Sri Vyshnava Brammins and that it is - - against all principles of justice - - that a gumasta should be given preference to a yathi or matadhipathi in sacred or religious Institutions - - maintained by our beloved Maharaja - for the adherents of different faiths.

13 I may also submit that no - inconvenience or confusion of any kind need be apprehended either by the temple archak or others in distributing - Theertha and prasada when it is required that a yathi or matadhipathi is to be given preference, the claims of other hakdars who are in receipt - of Theertha honours for services - - rendered by them or by their ancestors

being

being regulated according to the existing practice as in British India.

H Krishnan

7/3/1910

My views as above
set forth may be summarized
as follows: —

1. In the Malor case,
Appanneya Iyengar not
having satisfactorily established
his right to Agrathcertha,
the same cannot be continued
to him & that the Theertha
honors in the said Temple
may be regulated in accordance
with the recommendations
of the Committee.

2. In the Kadoba case,
tho' I differ from the President
& the other Member as regards
the genuineness of the do-

produced

produced by the Counter-
-petitioner there will be no
alteration in the decision
arrived at by the Committee.

3. The Yathiraja Mutt
has not established its
right to precedence over
the Parakala Mutt, but
the latter cannot exercise
its right through the
Iyengar when the
Yathiraja Swamie attends
the Temple during Pooja
& Satumarai.

4 The Parakala Mutt
has not made out any
case for Agrathanam in
the Tirupati Temple and
its claim has to be
rejected as recommended
by the Committee.

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On the main question
as to whether the Parakala
Mutt has a right to

appoint a Gumastha
in the Temples in which
a Pattikka honor is
being Enjoyed, by the
Mutt, I have Submitted
my reasons to shew
that such a right was
never intended by His
late Highness Sri Krishnaraj
Wadeyar III to be conferred
on the Mutt & that therefore
it is a matter for the
decision of His Highness'
Government whether such
a right should be allowed
in the said Temples,
preference being always
given to a Yathi or
Matadhipathi, over the
Gumastas appointed
by the Parakala Mutt,
the appointment of
duly qualified Gumastas
being

being regulated as recommended by the Committee.

J Rennie

22/3/10

Appendix 2

Exhibit -H

O.S. No. 1053 of 1853 on the file of the Munsiff of Kumbhakonam Taluk.

Plaintiffs.

Tirumale Tatachariar and another.

Vs.

Defendants.

The Dharmakartas, Archaks, Adhyapakas and others, in all 70.

The plaintiffs claim that as per Sannad of the Maharaja of Tanjore and other documents, they were entitled to first and second Thirta and other honors in the Vishnu temples at Kumbhakonam and some other places, and prayed for a decree declaring their right and awarding damages. Some of the Dharmakartas and other defendants admitted the claim. The second defendant (Dharmakarta) pleaded that the Agrathirta and other honors were not given as mere honors but in consideration of certain duties which the hakdar of the first Thirta had to perform in construing and expounding the Pancharatra and other Agamas, for regulating the worship in the temples, that the ancestors of the plaintiffs were learned and holy men and had been appointed by Karnatic Rajas for the office, but that their successors were some of them ignorant and unfit to discharge their duties and had

therefore been superseded and that the plaintiffs were not entitled to succeed.

After the trial had proceeded for some time, both parties entered into an amicable arrangement under which the plaintiffs' right to first and second thirta and and other honors and perquisites were admitted and agreed to be paid in the different temples. The decree records this agreement and states in detail the honors enjoyed at the different festivals and occasions of worship and the perquisites which the plaintiffs and the members of their family are entitled to receive. The details are very interesting and are similar to the Ayakat Pattis filed in the Malur and Melkote cases.

Exhibit. - G.

O.S. No.580 of 1855 on the file of the Munsiff of Kumbhakonam Taluk.

Plaintiff.

Raghunathachariar. Vs.

Defendants.

Panchayat Adhyapakas and Patrachars entitled to first Thirta.

The plaintiff is a co-sharer of the Patrachars and sued for his share of the honors and perquisites.

This case was tried along with O. S. No.1053 of 1853 and compromised, and the decree in that suit was made applicable

applicable to both cases.

Exhibit - J.

In the judgment in O.S. No. 663 of 1848 on the file of the Additional Principal Sadar Amin of Kumbnakonam.

Plaintiff.

Srinivasa Patrachar and another.

Defendants.

Ahobalaswami and 30 others.

The decree affirmed that the Plaintiffs were entitled to Agrathirta honors in the Sarangapani and other temples which they were competent to receive through their Gumastas, even when the idol was taken to the Ahobala Matt for a Mantapadi (or Cherrap) and that the Swami of the Matt could not have precedence over the plaintiffs on the occasion when the usual Agrathirta honors are payable, but that he should pay his visit before or after such occasions and receive the special honors due to his rank as Matadhipathi.

Appendix — 3.

Magadi Judgment.

This has no direct bearing on the facts in issue in the case, but affords some very useful information, and in consequence deserves a detailed notice. The suit was filed by Ambar Govindachar, grand-father of counter-petitioner Ambar Krishnamachar. The de — fendants are the descendants of a former Parakala Swami settled at Magadi.

The plaint which was filed in the Court of the 1st Sadar Mutt Court, Bangalore in 1837 alleged that in 1715 A.D. and subsequently some lands and stipends had been given by the Palyagar of Yelahanka Mad to his ancestor as 'Shut Manya' and allowance for the "Agra Thirta" &c. in the temples at Magadi, that the defendants had during the absence of plaintiff from the place usurped the temple honors and the property, that he complained and got several Sannads &c. from Dewan Purnaiya and His late Highness Krishnaraja Wodeyar III in 1810 and 1811, but that the defendants through the influence of the Parakala Swami would not give up the honors or property, that he kept urging his claim to His Highness who was promising to speak to the Parakala Swami and have all the property restored with the exception of the "Agra Thirta" honors which

should go to the Parakala ~~Matt~~ Swami as Raja Guru, that at ~~1st~~ last, as the Swami would not consent, an endorsement was given referring him to the Civil Court.

One Sannad of 1715 extracted in the judgment recites among other matters that 12 Varahans per annum, besides daily rice &c. were given as allowances for the "Agra Thirta" and "Arulapadu" in the Ranganathaswami Temple.

The Sannads of 1810 and 1811 relied upon by the plaintiff were to the effect that some Sannads had been issued a few years previously on the false representation of one of the defendants and that "Agra Thirta" honors, property and allowances should be continued to the plaintiff.

The defendants did not put in an ~~appearance~~ appearance and contest the suit, but filed two documents before the Amildar which are referred to in the judgment.

The first is ~~the~~ a Parwana of Dewan Purnaiya dated 1806, and was to the effect that defendant Venkatachari and plaintiff's father Malur Rangachari had come to the Huzur with their disputes, that according to the "Stala Mahazar", honors &c. belonged to the Parakala Matt side people, that

himself

the said Malur Rangachar's son absented from appearing before the committee and ordered that all the said honors payable to Acharya Purushas should be allowed to Venkatachari on behalf of the Parakala Matt and the produce of the lands &c. delivered to the Parakala Matt.

Th Firup of Krishnaraja Wodeyar III dated 13th June 1813 to the Amildar states that the "Agra Thirtha" honors in the Nagadi Sri Ranganatha Sychapura and other temples were from earliest times shown to the "Aggnadharakas of our Sri Parakala Matt", that Malur Rangachariar having been Guru of Dindigul Venkatappa had through his influence managed to enjoy the same in turns of six months ~~to the former~~ for himself and six months to the former for about 20 or 30 years and then usurped the whole because Srinivasa Thathacharya was an old man, that the Parakala Swami had removed to Tirupati as the country had been usurped by Mlechas and had latterly settled at Seringapatam to pray for the prosperity of the Raj, that the Swami having complained usurpation, the matter was enquired into and it having been clearly proved that the lands and honors belonged to the Matt, orders had been issued decreeing the same to the Matt's

Note:-This gentleman is said to be an ancestor of the Probationary Civilian D.Srinivasiengar.

"Agnadharaka" who accordingly enjoyed the same for 2 years, that Rangachar's son having falsely represented that the Swami had permitted him to take all the property, a Sannad had been issued in his favour, that soon after the Matt Parpathegar having objected, a Harikar had been sent to the Swami to ascertain the truth and it had been ascertained that the statement of Rangachar's son was false and a fresh Nirup was issued in favour of the Matt people, that again some persons having made false reports to the Huzur on behalf of Rangachar's son, a fresh Nirup had been issued in his favour, then again by desire of Sri Swami the true facts of the original enquiry were represented to the Huzur, it is newly ordered that all the honors, landed property &c. should be paid to the Matt's "Agnadharaka" Tirumale Venkatachar &c.

The Judge who was the late Kotwal Thimmappiengar, a disciple and patron of the Ambar people, found the plaintiff's claim proved, held that His Highness' signature to the Nirup of 1813 might have been obtained by the clerks without His Highness' knowledge, that His Highness had therefore tried ineffectually to induce the Swami to give up the property and emoluments reserving the "Agra Thirta" honors alone,

'ee is the practice in all the te_ies
in the State" and decreed the claim
for lands and emoluments of plaintiff
observing that the plaintiff should
give to the "Agra Bank" of Barcelo
Award and reserve to disabld and, th
and wife with A_a, s_m_ no_ ..
.a_a c.

[illegible]
.f al.ur, [illegible]
.i.ion [illegible]

Pal. 2nd August 1848.

Appendix - 4.

Notes of inspection made by the President at Melkote on 29th and 30th November 1909.

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I reached Melkote on the evening of the 28th November 1909.

On the morning of the 29th idem, I left the Travellers' Bungalow and went into the town with the Muzrai Under Secretary accompanied by some of the residents of the place, the temple officials, Anandalwar (one of the petitioners), and others interested in the Yetiraj Matt as well as the Parakal Matt. Various places were visited. But it is enough for the present case to refer to the following.

I inspected the Jeer Sannidhi situated between the temple and the Raja's Palace (since converted into a garden) and saw Seringapatam Inscription No. 89 fixed on its outer pial. The Sannad purports that the wife of the donee (Thimmanna Danaik) had built Rangamantapa, tank and other charitable works, that his wife having desired that a Desantara Matt (i.e. Matt for strangers) should be built and provision made for 24 Srivaishnava Bramhins as a Ramanujakuta daily, he had obtained grant of 2 villages to be set apart for the purpose, that in addition he purchased some additional lands yielding an income of 40 pagodas and assigned

the same to the charge of one Ramanuja Jeer, that the said Jeer should reside in the said Matt, manage all the property, attend to the feeding of the Srivaishnavas and the annual festivals (Cherappu) which had to be held in honor of Lakshmi Devi (the Goddess of the temple) in the said Matt (Rangamantap), utilise any surplus in the income for the repair of the Matt &c.

Note:- I would invite special reference to the words 'Desantra Matt' and to the injunction that the said Ramanuja Jeer should reside in the said Matt and the absence of mention of the 52 persons or the Jeer of the Yetiraja Matt.

The second Parpathegar and Sthanik said that the Jeer Sannidhi was the Desantara Matt or Ramanujakuta established by the said inscription and that it was subsequently converted into Manavala Teer Sannidhi.

I then visited the Cheluvaraya Swami Temple. The inscriptions on the outer side of the walls inside the shrine of the main temple were examined and the coating of the whitewash was asked to be removed in order that the characters may be easily observed.

Then I went into the room where the records of the temple are kept and selected some connected with the Yeti-

raja

Yetiraja Matt to be read in the afternoon.

The Library of the Sanscrit School was then inspected and the Guruparampare' written in palmyra leaf was seen and the Telagu and the Tamil editions thereof were obtained.

I then inspected the precincts of the Yetiraja Matt and other house sites with reference to the description thereof given in "Nyamanapadi" and directed rough sketches to be made.

On the morning of the 30th, I ascended the Narasimhaswami Hill and after examining the precincts of the Kalyani proceeded to Yetiraj Matt and had an interview with the present Swami. I carefully examined the Matt premises and its precincts.

The Yetiraja Matt and Badari Narayana Temple form one building and the door-way on the inside connecting the two appears to have been closed since. The former now faces west and the latter north. The trunk of the tree occupies one Ankanam of the building to the north west of the said door-way and this Ankanam is filled with earth leaving the trunk invisible. The tree is accessible only from the terrace above the two buildings which is continuous and has to be reached by the stair case in the Yetiraja Matt.

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Behind this Mantap, i.e. to the east are situated the houses of the

Sthaniks of the 1st and 3rd Swamya and to the south of the Mantap is another Mantap in which the Mantapadi of the Ammanavaru of the Temple is celebrated on the 'Kanu' day, i.e., the day following Makara Sankranti, by the 1st Swamya Sthanik. It was explained in the presence of the whole assembly by the second Parpathegar who represents the 3rd Sthanik Swamya that the original residence of the 1st Swamya was on the site of the palace 'haveli' behind the present Joer Gudi and that when the palace was built, the present site was given to the Sthanik in exchange. It is not known when the palace was built but from "Vamsaratnakara", page 297, it would seem that it was built in the reign of His Highness Sri Krishnaraja Wodayar III.

The question then is whether, if the premises had been included in the Yetiraja Matt as per "Nyamanpadi", it could have been so given. Even if the premises were taken as belonging to the Yetiraja Matt, the extent from east to west (330 feet) as given in "Nyamanapadi" cannot be secured as there is a steep hillock behind and the Mantap already mentioned is to the south with the entrance to the Sthanik's house and a number of houses further south.

It was orally stated that some families had each its own version of the work called "Nyamanapadi" but that they

Note — Mr. Alasingrachar, Advocate mentioned to me that the number of Ankanams should be 5 of 22' i.e 110 east to west and not 15 of 330' and that these figures were corrected in other edition. See Exhibit - - - According to this

× ~~Extent from north to south - 660 feet.~~ ×

the length north to South has reduced to 220 feet Then we have the inconsistency of as many as 4 Ankams of 88' being given to private individuals as against 110' given to the important Matt.

would not bring them forward. The second Parpathegar afterwards said that he had a copy in his collection of books but that he could not now find it and suspected that it might have been stolen in a theft which was committed in his house a year ago.

Here also reference may be made to Inscription No.99 of Seringapatam in Mr. Rice's collection referring to the grant of villages and lands for the feeding of a "Ramanujakuta", on a stone which is buried on the floor ~~of the floor~~ of the Yetiraja Matt. Its date is supposed by Mr.Rice to be about 1720. Unless the stone has been brought from some other place, it will lead to the presumption that the building was used as a "Ramanujakuta".

The stone image of Yatiraja or Ramanuja is set up in a niche in the extreme southern Ankanam of the hall of the Matt and there are no facilities for its Abhishakam or washing &c. The Swami is keeping the Saligram and idols which are in his worship in a room which opens into the middle of the hall and one would expect to have the stone image installed in this room if it were really the presiding god of the place.

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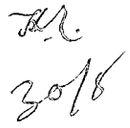
The plaster of whitewash on the temple walls could not be fully removed and the inscriptions could not be identified. Again I proceeded to inspect the inside of the Jeer Temple and it

struck me that originally it must have had a court yard with Mantaps all round in the form of verandahs and rooms suitable for a "Ramanujakuta" and that a high Mantap was put up over the court yard, a room facing south towards the temple being converted into the shrine of the Jeer.

I then returned to the Travellers' Bungalow by the Bazaar street where Nammalwar Temple is situated. In the interior of the Nammalvar Temple the Peeta or platform on which Nammalvar is placed was explained to be Sivait in shape and it was suggested by some that a Siva emple must have been converted into the temple of Nammalvar. They all explained that the stone figures in front of the Ammanavara Gudi in Narayanaswami Temple belonged to a Siva Temple and that the pillars of the Rangamantap must have been removed from a Siva temple in Bellighatta village about 2 miles off. In this Nammalvar Temple is fixed a stone inscription, Seringapatam No. 86, in Mr.Rice's collection, recording grant of 13 Vrittis, one Yajaman Vritti to the 52 and the remaining 12 to the servants of the Nammalvar Temple. This is evidently the inscription referred to in para 9 of the report of the Archaeological Department for 1906-07. (See also para 31 of the same report). It is worthy of note that the gift purports to be

made with the consent of the 52 who are the first disciples of Sri Ramanuja and to be recorded with the consent of the donor and the said 52 and no mention occurs of the Yetiraja Mati or its Swami.



Appendix 5.

Information about Yatiraja Matt Swamis obtained from Mr. Advocate Alasingrachar.

Mr.M.T.Narasiengar's great-grand-father was Swami of this Matt and died in 1839. The Vadagalais then claimed that the Matt was theirs and that the allowance should be given to them. The Thengalais immediately in the night made one Tittumelina Shama Iyengar a Swami. He was a Kilnattar. He was succeeded by Kuppanniengar also a Kilnattar. During the latter's life time, Varadachar also a Kilnattar became Swami and after some time went to Rewa. This Varadachar was the brother of Rangaswami Iyengar a chess-player. Kuppanniengar died. For six years or so Varadachar did not permit succession. Then Venkatachar, uncle of Advocate Alasingrachar was made Swami in 1865 and lived till 1874. He was succeeded by his son Komara Singlachar (whose son Komara Tirunaraniengar is now alive) who lived for only two years. It was in his days that Mr. Srinivasiengar, District Muzrai Officer, Hassan, passed orders favourable to the Yatiraja Matt. Komara Singlachar was in 1876 succeeded by Alasinglachar, brother of Pandit Anandalwar a friend of Sri Srinivasa Swami of the Parakala Matt ( ). Alasingrachar left Melkote about 1880 or so, all his predecessors having stopped at Melkote from 1865. Alasingrachar died in 1886 and was succeeded by his brother Tirunarana Iyengar. It must be remembered that during all this period Varadachar was alive at Rewa. Tirunarana Iyengar died at Nagpor in a year and was succeeded by Jeer Sannidhi Vadhyar, father-in-law of Yogi Partasarati Iyengar. This Vadhyar died in 1901 and was succeeded by Advocate Alasingrachar's father who returned to Melkote in 1906 and died in November 1907. The present Swami succeeded in June 1908 or so. It will be seen that since 1865 the Swamis are all Mandettars.

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Appendix ~~to~~ 6

Parallel Text exhibits in Yatiraja Mutt Case

No. of Exhibit	Description	Page on which printed
1.	Varamanni Kalyana Mahotsava Prabandha and Venkatesa Charitra Prabandha by Chiluvajambudasiaru, fourth wife of Todda Krishnaraja Wodiyar. (Contains allusion to the fact that the Parakalaswamy was the Guru of the Mysore Royal Family	Not printed
2.	Vamsa Ratnavali Pages 131, 152, 206, 310 and 313 published under the order of His Highness the late Sriranja Chamaraja Wodiyar Bahadur	Not printed
3.	Inscription No. 64 of Seringapatam Taluk In the Inscriptions No. 61 of the Seringapatam Taluk dated 1702 Sri Krishna Raja Wodiyar II(1734) is referred to as one dealing with the grant of the services prescribed by Parakala Jeeyar Srinivasa Swamy resident of Hirimati.	
4.	Inscription No. 46 of Kadur Taluk	
5	This is a nirup dated 10th day of Margasira month's increase of Vikrama, to Ayakat Krishnayya from Krishna Raja Wodiyer and is to the effect that the villages of Attani, Turamipatt, and Mowlur in Anoor village have been gifted to Vedanta Parakalaswamy's Mutt. The earliest date is not given. The document seems to have been produced to prove the antiquity of the Parakala Matt and so the year Vikrama might be 120 years prior to ~~last~~ Vikrama.	8 to 9
6.	This is an order from Ayakat Krishnayya to the Parpattegar of Anoor on the 12th day of Margasira M. D. in the same year intimating the gift referred to in Exhibit 5.	

7. Is a letter from the same to Narasimayya Parpatte car of Anoor intimating the despatch of Exhibit 6 9 Vikrama Varga.ira M. D.

8. Nirup of D. H. Krishnaraja Wadiyar dated 14th day of Margasira M. I. of the year Chitrabhanu (1763) ~~A.D.~~ Hyder Ali Khan Bahadur to the effect that Attani , Mardur (Marapattati in Anandoor should continue as Inam to Ramanuja Parakalaswamy Matt 27 (see also Exhibits 5, 6, & 7)

9. Vaibhava Prakasika of Parakalaswamy 3rd leaf ~~Not printed~~

10. Tippu's Nirup

Nirup dated 8th day of Bhadrapada M. D. in the year Subhakritu from Tippu Sultan Fouzdar Narab to Para attegar Kuppaiya to the effect that Tengales & Vadagales should be equally treated and that Ramanuja Daya Patram and Sri Saila Daya Patram should both be ~~changed~~ repeated. ~~5 & 10~~

Nirup to be returned to Tataka Jeeyar 's Matt. This must be in the year 1783-84

11. Nirup dated 1st day of Margasira M. I. of the year Manmathe from Venkatadri Naik Krishnappa Naik to Gopali intimating the gift of Hulipalali to Ramanuja Parakalaswamy ~~16~~

12 Deed of gift of Hulipalali by Krishnappa Naik in favour of Ramanuja Parakalaswamy 's Matt dated 15th day of M. I. of Palghuna in the year Jaya 1696 of Salivahana Era i.e., 1774 A. D., 10

13. Order dated 16th Palghuna of M. I., of Akshya (1806) from Dewan Purnayya to Melkote Amildar Govinda Rao directing that all mamul maryades should be shewn to Parakalaswamy who was on a visit to Melkote for Vairamudi 10

3

Letter from Devan Purnayya to the Parpattedar of the Ramanuja Parakalaswamy's Matt on 13th day of Magha M. I. in year Sukla 1809-10 to the effect that H. H. is a disciple of the Matt that it was the manul to have Vadagale Namams and that it has been followed in the Sweta Varahaswamy temple also 28

Letter from Baola Rao to Amildar Govinda Rao of Melkote dated 9th day of Bhadrupada M. I. in the year Krodhana (apparently 1805) to the effect that as per manul rice oil &c, should be given to Parakalaswamy 10

Ashtottara Books ~~not printed~~

18 Sarnad of 20th ~~&&&~~ May 1811 upon which the Parakala Matt claim is based 6

19. Nirup of 6th April (Prajotpatti year Chaitra Sudd ha 13) to Melkote Amildar Murari Rao approving of his action in supplying Parakalaswamy who had come there for (Devara Darsana) with rations for himself and followers and of accommodating him in a Pandal on the site of the old Parakala Matt Not printed

20. Nirup dated 14-12-1812 corresponding to 11th day of Margasira M. I. Angirasa year from Krishnaraj Wadiyar to Melkote temple Parpattedar Ramaiyya from which it will be learnt that Dodda Krishnaraj Wadiyar had built a Matt at Melkote for Vedanta Ramanujaswamy 27

21. Nirup of Krishnaraj Wadiyar dated 17th December 1816 to Murari Rao Amildar of Attikuppe and Melkote Taluk, sanctioning an increase of allowance to Venkataramanaswamy temple founded by Srinivasa Parakalaswamy near Melkote Kalyani. 7

22. Nirup dated 18th December 1816 to the Amaldar Narasaiyya of Melkote temple referring to the same as Ex.21 7

23. Nirup of Krishna Raj Wadiyar of 6001 (illegible) A. D. [illegible] year to the Amildar Nursi Rao prescribing Kotamotsava expenses as per list given by Parakalaswamy (this is the same as Lab. XLIII)

24. Nirup of Krishnaraj Wadiyar dated 10-12-1817 to Nursi Rao Amildar of Melkote expressing desire to fix tenail for the Swamiji to be observed in the Utsavs in the temple.

25 Nirup of H. H. Krishnaraj Wadiyar dated 27-11-1817 (Eswara year Kartheeka Suddha 9 Monday) to Nursi Rao Amildar of Attiguppe and Varkode directing him to follow the instructions of Hyasana Seetharama Jeer [illegible] Sri Parakalaswamy, [illegible] other temples

26. Nirup of H. H. Krishnaraj Wadiyar dated 23-10-1817 Eswara year Aswija Suddha 5 Wednesday) to Krishna Nursi Rao of Attiguppe Taluk, sanctioning [illegible] to Krishnamachary newly appointed by Sri Parakalaswamy Mutt to Archaka, Under Colleague post in the Melkote temple

27. Nirup of Krishna Raj Wadiyar dated 2-1-1818 Prabhavya year Pushya Suddha 6 Saturday to Amildar Nursi Rao of Attigupe Taluk, sanctioning 47½ Varahas for conducting Kotamotsava in such a way as to give satisfaction to Sri Parakalaswamy.

28. Nirup of H. H. Krishnaraj Wadiyar dated 11-4-1818 to Melkote temple Parpathegar Srinivasachariah to the effect that if the servants did not work according to the directions of the Swamy they would be dismissed.

29. Nirup of H. H Krishnaraj Wadiyar dated 14-4-1818 Bahudhanya year Chaitra Suddha 7 Monday to Venkatachar Amildar of Melkote temple, appointing him as Mamaledar of temple as he was acting in accordance with the orders

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of Sri Dattatreya Ghantavatara Parakalaswamy and similarly appointing Narasaiyya as Sheristedar of the of the temple and directing that the worship &c, should be in accordance with the Swamygalu's Orders .

30 Nirup of Sri Krishnaraj Wadiyar dated 16-11-1821 to the address of Raghavendra Rao Amildar of Melkote directing him to follow the instructions of Ghantavatara Parakalaswamy as regards periodical processions &c., 11

31. Nirup of Krishnaraja Wadiyar dated 16-3-1822 corresponding to 8th day of Vaisakha M. D. Parthiva to Melkote temple Parpatteyar Venkatarangachar t the effect that in connection with the temple the orders of Sri Ghantavatara Parakalaswamy were all important. This has been referred to in the Mir Sadar Munsiff's decision.(Ex.XL) Para 18 28 & 29

32. Nirup of Krishnaraj Wadiyar dated 6-2-1823 Saryajit year Magha Bahula 10 to Parpatteyar Narasaiyya of Melkote temple . The Parpatteyar reported that the Matt claimed arrears of pay for Addik Mukhe post at 5 Varahas that in the Vishu Tasdik only 3 Varahas were provided, that in Chitrabhanu it was found fault with for having celebrated Akshatritiya Utsava(which was not provided for in the Tasdik) in accordance with the Matt's Directions and that in Parthiva a Sannad had been issued to the effect that the Matt's Orders should be given effect to whether &c or not there was provision in the Tasdik. The Parpatteyar sought instructions about the arrears claimed . It was directed that the arrears should be paid as claimed and that the pay in future should be 3 Varahas as provided in the Tasdik of Vishu.

33. Nirup of Krishnaraj Wadiyar dated 13-5-18 28 to Melk te temple parpatteyar Gunja Jois to the effect that the Matt seal should be affixed to temple and jewel boxes &c, 24 & 25

34. Nirup of H. H. Krishnaraj Wadi ar dated 26-7-1830 Vikruti year Sravana Suddha 6 Monday to Gunja Jois Parpatteyar of the Melkote temple forwarding a patti

showing the Maryades &c, to be shown to the Paramaguru of Mysore Samsthanam. 31

34 b Nirup of Sri Krishnaraja Wadiyar dated 20th August 1830 to Melkote Parpattegar Gunja Jois giving detailed instructions about the honours to be shown to the Sri Parakala Matt (This is an enclosure to 34a) 1 to 5

35 . Marthi Rahudari of June 1831 not printed

36. His Highness letter to Swamy in 1805 Page 14 in Book 1

37. Letter from H. H. to Sir Mark Cubbon dated 17-9-1856 6 in Book 2

38. Copy of Ayakat Patti dated 10th July 1951 showing the Maryades to be given to Pattis &c in Melkot Temple. 15 to 19

~~(The Translation to Pattiny's plt are shown at page 17)~~

39. Mahazer dated 10th day of Karteeka Suddha of Parthiva year executed by the Archaks, Stanika Paraichakar, Acharya purushas and Bhimaniyadars of the Melkote temple to the effect that Sri Brahmatantra Parakalaswamy's Matt was always getting Agra Teertha that during the days of Brahmatantra Ramanuja Parakalaswamy Akobala Srinivasa swamy also came for Vairamudi and claimed equal Teertha with Parakala Matt and as it was refused went away without taking teertha 33 & Book 2

40. (Judgment dated 30-9-1836 by the Mir Saddar Munsiff of Ashtagram Division) 11 & 12 Bk. 2

This is a decision of the Mir Saddar Munsiff of Ashtagram Division in Fouzdari Adalat case No. 66 of 1836 in which reference is made to a Rahadai issued on the 13th day of Vaisakha M. D. in the year Prajotpatti and to a Nirup dated 8th day of Vaisakha M. D. in the year Pativa This decision has perhaps been produced to prove the genuineness of these two documents which are exhibits XVIII & XXXI in this case.

41 Copy of the deposition of the Archak , Paracharak, &c, made on 6-5-1841 about Narpankoda &c, . It is stated

that in the case of Yatiraja Matt Swamy's on the day of death A Tirumale , a small Abhaya Hastha and a small Parivatta are given and that they are entitled to nothing on Karpankoda on 13th day though some things are taken by force.

2. Attikuppa Amildar's reply No. 102 dated 1-5-1841 to Arthagiam Division Superintendent's Nirup dated 24-11-1840 Re issue of gairnamul rentcurs on the occasion of Yati Raj Swamy's Anivorsary 14 & 15

3. Copy of deposition of Ahobal Narsimrak &c, on 11-11-1840 about Karpankoda &c, . This is almost the same as ext. XLI but it is added that with the special permission of the Parmale Swamy when Yo Viri Narayana Jeeyar died silverrods , Matt chapra, and Chamara were given for Karpankoda and that when Yatiraj Mutt Sampatkumaraswamy died other things contrary to Parul had been given and so there was a quarrel .

44. She Arzi of 14-4-1844 to the effect that when Gundappa sought the Instructions of the Parakalaswamy in connection with the proposed visit of the Ahobalaswamy to Melkote the former said that Satagopa &c, might be taken to Chiccaiyana Kola that the latter Swamy should not visit the temple at Sattumare in the day time and at Kagala-arati at night or any other occasion when first teertha &c was to be given Parakala Matt Gumastha that he might visit on other occasions, that the visit was prior to Sattumare no teertha and Male should be given and that Alankara should be sent first to Parakala Matt and then to Ahobala Matt. 121

45. Nirup of Krishnaraj Wadiyar dated 16-4-1844 Krodhi year Chaitra Bahula 13 Tuesday to Tirupati Srinivasa Kachava-char , to the effect that Ahobalaswamy was trying with the help of Pay Master Venkataiyya and others to obtain Maryades equal to Parakalaswamy and that should be prevented. 32 B14 2

rev nce . att r ncip

46. Statement of Archak before the Swamy on 14th day of Margasira M. L. Plava Year, to the effect that he had by oversight not given the tertha to Matt Gumastha Navilpakam Sririvasachar and should be excused. 33 Ex. 2

47. Order dated 29-6-1858 about Manem owners the end it is said that it had been ascertained through the Palace Department that the Koryader of the Jeerkala Matt were being shewn to Yatiraja Matt and that it should not be done. 30 Ex. 2

48. Chief Commissioner's Firup dated 28-5-1859 Siddharti year Vaisakha Bahula 7 to Seshachari Rao Amildar of Attiruppe Taluk about the complaint that Kowade contrary to manul was shewn when Yatiraja Swami died on 24-5-1858.

49. Copy of letter from H. H. the Maharaja Krishnaraj Wadiyar Bahadur to the Superintendent of Ashtagram Division dated 20th March 1860 about the assault on the Jeerkala swamy at Melkote. 35 Ex. 2

49 A Ashtagram Superintendent's reply to the above "

49 B Letter from Secretary to the Chief Commissioner No. 6011/183 dated 31-3-1866 to the Superintendent Ashtagram Division about the same matter. "

49 C Copy of Order dated 29-3-1866 to Amaldar in the same matter "

50 Draft of letter from H. H. to the Superintendent dated 20th March 1866 about the same matter in continuation of Ext. XLIX

50 A Superintendent's reply to the above dated 30-3-1866

50 B Copy of sentence in case No. 12 of 1866 in the Hassan Dt Deputy Suptt's Court.

51. Copy of Muzrai Officer's Order No. 56 dated 15-4-1871 about the repairs to the Yatiraja Matt wherein it is said that new Tengale namams should not be put on doors

52 Copy of Order of Hassan Muzrai Officer No.2086 dated 21-2-1874 to the effect that Parpattegar was fined Rs. 5 for allowing Ahobala Swamy to go into the temple with his insignia. It is said that the Archaks serve the Swamy old Teertha only

53 Copy of Hassan Muzrai Officer's Order No. 268 dated 8th Septr.1874 to the effect that if a Yati should come the Parakala Matt's Teertha should first be taken out in a cup and set aside the Yati should be given Teertha from another cup and that the Parakala Matt Gumastha from the first cup , as a Yati was preferred to a Grahastha and as it was been previously decided when both Parakalaswamy and Ahobalaswamy were present they should be given teertha simultaneously in two cups.

53 a Endorsement No. 150 dated 14-10-1874 from the Deputy Commissioner, Hassan to the Parakala Matt, intimating the cancellation of the Muzrai Officer's Order Ex LIII 31 Bk. 2

53 b Endorsement No. 422 dated 14/21 10-1874 from the Deputy Commissioner Hassan to the Muzrai Office Hassan intimating the above.

53 c Yadi dated 29-5- 1875 from the Commissioner, Ashtagram Division to the Agent of the Parakalaswamy Matt intimating the orders conveyed in Ext. LIII 31 bk. 2

123

53 d Copy of Muzrai Officer's Order No. 1499 dated 25-10-1874 recalling his first Order Ext. LIII not printed

54 Copy of Hassan Huzrai Officer's Order No. 411 dated 12-11-1874 returning the documents produced by Melkote Singlachar and others. The documents returned are:-

(1) [illegible]

(1) [illegible]

(1) [illegible]

(1) [illegible]

55. Copy of Order No. 315 dated 25-6-1881 from Attikuse Taluk Cutcherry to Melkote temple Perpetteear communicating Government Order that the Yatiraja Matt had not the status of 6 important Matts, Viz Parakala 2, Ahobala 3. Vanamamale 4, Uttaradi 5 Sosale i.e Vyasaraya and 6 Manchale i. e., Rathavendraswamy, but could only be given the honours prescribed in the case of small Matts in the Ayakatpatti of 1851 32

56 Copy of Seringapatam Amildar's Report No. 430 dated 30-3-1887 about the application of Tenrales for performing " Sri Churna Paripalana" on account of Yatiraja Swamy's death about a year previously.
Reference is made herein to the honors given in 1821 1840 , 1859 and 1874

57 Copy of Srirangapatam Amildar's Order No. 498 dated 30-9-1890 rejecting the Yatiraj Matt's claim to "Sthala Mudre" 24

58 List of Suttalagudis prepared in the year Khatu in Melkote based upon the "Kadata" of Prajotpatti. This contains no reference to the Yatiraja Matt or the Ramanujachar's idol therein.

59 Copy of temple Sha Amal of the year Virodhi shewing that H. H. the late Maharaja Krishnaraj Wadiyar directed that pending further investigation The Karra Mantap Order disallowing surnatias be given effect to

60 Application of Parakala Matt for review of Government Order dated 16th April 1908.

61 Entry in temple accounts under Vikruti year Magha Suddha Chaturthi from Gunja Jois to Peshkar Alasingriah to the effect to disburse in accordance with Chikka Swamy's Orders the allo
instead of Gorur Narasi
Parayana Parawarddars, a
absenting himself .

62 Entry in temple accounts under date Vikruti year Margasira Suddha 2 and 5 to the address of Peshkar Alasingriah to the effect to grant the honours such as Varse , Teertha & Dose that Kullavi Tirumalachar is entitled to to his son as per orders of the Swami

63 Entry in temple accounts under date Khara year Magha Bahula 7 to the effect that Tonnur Appalacher and 4 others attempted with the aid of Paracharak to put on Tengale namams to the idols of Jaya and Vijaya of the Melkote temple and the temple Shereastedar Chick Venkata narasaiyya reported this to the Chikka Swamy of the Parakala Matt

64 Entry in temple accounts under date Vikruti year Jeshta Suddha 14 to the effect that Srinivasiengar has been appointed as Gumastha to receive all honours due to Srimad Brahma Tantra Ghantavatara Parakalaswamy of Narasimha swami temple as such he should be given all honours.

65 Guruparmapara Prabhava page 83 to the effect that Bhasyakar caused only one image of himself to be made and consecrated in the Melkote temple

66 Yatiraja Vaibhavam Page 190 to the same effect

67 Divyasura Charitam page to the same effect

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Yetiraja Matt case

Yetiraja Matt Exhibits

Exhibit No. | Description | Page on which printed

A | Nirup of Kantirava Narasa Raja Wadiyar dated ೪೪೮೦೪೮೮ ೪೪೦೦೧೧೧೧ corresponding to 1653-4 A. D. It purports to have been issued ostensibly for the purpose of regulating the honors to be shewn on the occasion of the visit of the Ahobalaswamy to Melkote but the greater part of the Nirup is devoted to a narration of the antiquity of the Yatiraja Matt and the orders that highest honours should be shewn to the Jeer of that Matt as explained below . In the preamble of this Nirup, it is recited that in connection with the question of taking the Sri Satagopa to the foot of the Hill when Sri Ahobalaswamy visits Melkote, the local "Acharyapurusha" and other Srivaishnavas had represented that the Yatiraja Matt had been installed by Ramanujacharlar himself, that the first honours should be paid to the Swami of the Yatiraja Matt and that the Matt should have the entire management of the temple and that accordingly the village lands and tasdiks have ever since been under the control of the Matt and that the Yatiraja Matt swamy alone was entitled to the honor of the Satagopa being carried to the foot of the Hill while it is taken only to the Balipeeta in the case of other Swamis. The Nirup then proceeds to order that after perusal of a Nirup issued by "Our Dodda Ajjandaru" (~~probably Dodda Devaraja Wadiyar who reigned from 1659 to 1672 A. D.~~) the Yatiraja Matt should have the sole management and honours as mentioned above and that the Sri Satagopa should be taken only as far as the "Balipeeta" in the case of Ahobalaswamy to whom all honours should be shewn in accordance with usage, everything being reported to and carried out as per orders of Yatiraja swamy.

Page 36 Book

Nirup of 31st August 1831 . It is also in the same strain as Ex. A. and recites that the Swamis of the Yatiraja Matt have been head of the Matt in priestly succession from the time of Sri Ramanujacharya and had enjoyed the first honours in the temple and that it has been ordered latterly that honours should be shewn first to Sri Brahmatantra Swary who had become subsequently the Guru of the Samstanam and that it having been represented that the Swamis of the Yatiraja Matt were dissatisfied, a Nirup had been issued that the honours should be shewn to the Yatiraja Matt immediately after they had been presented to the Parakalaswamy but that it has since been reported by the Yatirajaswamy that the local officials were causing trouble and insisting upon giving the honours to the Yatiraja Matt only after the Gumastas of the Parakala Mat t were served and the Nirup proceeds t order that in accordance with ancient usages and the Nirup already issued during the absence of the Parakala Swamy that Yatiraja Matt should be served first and the Gumastas of the Parakala Matt afterwards.

C. Petition dated 21st May 19?? with which exhibits A, B, and E and other documents were produced in connection with the Rahadari claimed by the Yatiraja Matt

D. Petition dated 27th November 1895, presented in the Alankara case. Reference is made herein to a Sannad granted by Chikkadevaraja Wa iyar(The petitioners perhaps meant Tantiravanarasaraja Wadiyar Bahadur) and also to the Hukkum nama and Patti of the year Vikriti (1830) Exs. 34a to 34b on behalf of the Parakala Matt.

Sannad dated 14th June 1831 from H. H. Sri Krishnaraja Wadiyar Bahadur sanctioning a rice allowance in favour of the Yatiraja Matt.

Inscription on the Southern wall of the Melkote temple of the year 1545

It records the grant to the temple of the villages of Ballapura and Varahanakallahalli, belonging to the Srirangapatna District, which was favoured to him for his Office of Nayak by Sadasivaroya

F1 Inscription on the Southern wall of the Melkote temple of the year 1544

Achyutaroya is said to have given to the Swamy of the Yatiraja Matt the "Desan ri Mudre" of the temple of the Chalapilaroya at Melkote, that in consequence Narayadeva gave the Swamy, the Yatiraja Matt in which Sri Bhashyakara had taken his residence and the Desantri Mudre that thece forward the Swamy was to sign the papers relating to the temple Treasury look after the temple property employ his own men for receiving the income from offerings put his seal (Mudre) in addition to Raja Mudre and Ramanuja Mudre and receive the same honours that " the 52" were entitled to.

G. Niyamanappadi

This book purports to be a record of the commands or instructions left by Sri Ramanuja when he left Tiru-Narayanapura for Srirangam. It is written in quaint tamil and after briefly recaptulsting in the preface or Upodhgata the facts relating to the discovery and consecration of God Tirunarayana at Melkote and the appointment of "52 persons"for the worship of the God more or less on the lines indicated in Guruparamapara and other books on the subject, it proposes to recaptulate the commands give by Udayavar . The gist of these is that a Jeeyar i. e., Sanyasi called " Koil Kelvi Deaadri Tirunarayana Jeeyar" was appointed as the Manager of the temple to regulate the worship and supervise the work of the "52" duties or "Kyankarya" are detailed and allotted

between the different individuals . Fifty seven items are mentioned of which 5 were assigned to the Jeeyar 50 to 6 persons whose names are given and who are styled the holders of " Stanams" corresponding to "Stanika" and 2 for charge of the temple treasury and accounts. The shares which these different persons should receive in the temple perquisites the special festivals which they should celebrate at their own expense and the special " Teertha" (sacred water) and honours which they should receive on certain occasions are fully set out. It says that one income of the temple of the various offerings to the God , the taxes on " Sanyachara" within the territories of Melkote (Melsalnad) , and the amount recovered for enquiry into disputes in villages, that when there was a difficit the balance remaining out of one lakh of Hons which Vishnuvardhana had contributed for the construction of the temple and the town of Melkote and which had been buried in a receptacle within the precincts of the temple in front of the shrine in which his own image had been installed should be put in requisition , then the Jeeyar should chastise the subordinate persons with leather belts made of"Krishnanjana" (Deer skin) and that if there was further opposition the person at fault should be taken to the top of the " Gopura" (temple tour) and thrown down bound up with ropes from behind .

Then the book describes in detail the sites assigned for the Yatiraja Matt and the persons holding the six "Stanam" and other Officials and the people, refers to the existence of a Siva temple with a Siva Sanyasi in charge and empowers the "Jeeyar" to manage the affairs of that temple also jointly with the said Sanyasi.

1 Title page of Niyammanappadi

Government Order dated the 20th April 1908

Authenticated copy of Firman of 19-10-1629 to Kumara Gorda Sridar Alukuppe and Melkote, in connection with the consecration of Pulalokachar's idol within the Sri Narayanaswamy temple.

The Amildar having reported that the junior ~~Ex~~ Parakalaswamy ~~Mutha~~ objected to such consecration His Highness said that since the senior Swamy became Rajaguru recently and was entrusted with the management of the temple he had dismissed and given offence to the Ahobala swamy on his visit and that therefore Nirupa making over the management of the temple to Ramanuja Jeer were withdrawn and that thenceforward only reasonable instructions of the Swami about his manyades should be listened to and nothing else in regard to the temple.

J. Oral orders dated Virodhi year Karteeka ~~Suddha~~ Suddha Guruvara of His Highness the Maharaja in the Deva Mantapa of the Melkote temple to the effect that Gurustas should not be allowed

K. Parwana dated ೪೮೯ ಸಂವತ್ಸರದ ವೈಶಾಖ ಬಹುಳ ೪೫ from Dewan Purnayya to Ramchada Seshayya, Parpattegar of the Varahaswamy temple, to the effect that Mathadhipatics came they should be given Agra Teertha and then the Mathada Guru of Kadambi family and that the Tengale Nemams in the institutions should continue.

L. Rehadari granted to the Swamy of the Yatiraja Matt under date 15-2-1898

M. Government Order No. 3793 -4 dated 9-3-06 re the grant of honours to the Yatirajaswamigalu

N. Temple diary extract of report No. 116 dated 7-3-1858

General Sennad of 1819

P. Paravana dated [illegible] from Dewan Purnayya to Govinda Rao Amildar of Melkote to the effect that as Parakalaswamy and Ahobalaswamy had both come to Melkote they should be shewn equal honors and Teertha and Prasada presented by two archaka simultaneously.

Q. Oral Order of Sri Krishnaraja Wodiyar III in connection with the Ahobalaswamy's visit in 1825-26

This is a Sha Anal of the temple to the effect that Ahobalaswamy who was about to visit Melkote would not visit the temple at " Sattwara" but earlier and that then and on other occasion of visit he should as of old be shewn equal maryade with Sri Parakalaswamy Matt

R. Sha Anal copy in Marathi of Ex P

S. Krishnaraja Vaibhava

T. Photos

1114

U. Government Order No 3418/Muz. F. 150-92 dated 10-1-1907 re claim of Parakala Matt for Valerudi Parpathyagar's post in the Melkote temple.

V. Srirangapatam Inscription No. 100

W. (Vinch dated 2nd Dec 1862 [illegible] issued to Subedar Audapuram Rangachar of Sri Prasanna Krishnaswami temple, Mysore Fort.

X Mejakattu Patti dated 14th March 1829 [illegible] of the Sri Prasanna Krishnaswami temple, Mysore Fort.

Exhibits in Malavi Case.

No of Exhibit	Description	Page on which printed	Remarks.
A1 to A5	Amildar Konayya's receipts given in the years Pramathi and Vishu	33	These are to show that Koniah & Seshagiriah was not Amildar in October 1819.
B	Sanad of 1811 in favor of the Parakala Matt	14	
C	Order of Amildar Srinivasa Rao in July 1864 in favor of the Matt after holding an enquiry	19 and 20	
D	Vignapanapatrika of the ~~Matt~~ Mallur Srivaishnavas in the Year 1867 to the Matt complaining of the misbehaviour of Tirumalatatachar and his quarrel with Anandam Pillai Sreenivasiengar	20 and 21	
E	Letter dated 26th April 1867 from Amildar Narahari Rao to the Matt Agent about the behaviour of Tirumalatatachar	21	

	List based on the Jakkadama accounts and prepared by the Vernacular records of the Secretariat, shewing the Amildars of Chamapatna	not printed	This shews that Seshagiriah was Amildar from 18 2 1814 to 19 4 1819 and Koniah from 20 4. 1819 to 22 11. 1824.
H & I	Tamil decision produced by Kumbhakonam witness	-do-	
J	Ar Kalgud Amildar's order dated 23 4. 1877 about appointment of Matt Gumastha at Ramanathapur	-do-	
K & L	Orders of the Mysore Dt. Dated 12th & 30th Novr 1869 about Matt Gumastha in Madour temple	-do-	
M	Letter of Jalkad Amildar to Matt Agent in Vilambi 1838-9 about Agramanyade	-do-	
N & O	Order of Jalkad Amildar dated 10 1. 1866 & 20. 2. 1866 to T Narasipur temple Parpattegar directing that Matt manyades should be shewn to Matt Gumastha	-do-	

P & 2 Yadis dated 18.3.1903 and 15.4.1904 from Mysore District Deputy Commr to Matt — not printed

Authenticated copy of Samad of the year Srimmukha (1813) directing that Magar Venkatachar and not Malur Rangachar was entitled to Acharya-purusha Manyae in Malgoi temple and that the former should get the Matt manyaes of Agra Theertha &c.

42 The genuineness of this Samad is denied by Embar Krishnamachar. In another connection this Samad had to be considered by Govt. Then I noted thus:-

"These petitioners say that this is a forged Samad as it was not produced before the Kadim Munsiff's Court in 1837 and differs from the one produced then. Srinivasa Raghavachar says that in 1837 his father was treated exparte and produced no documents, that the document sent by the Amildar and referred to at page 14 of the Judgment of the Kadim Munsiff were produced by some body else and that his father produced the Samad in appeal before the Chief ~~Court~~ Commissioner in 1841. The Copy of the Samad now produced was obtained in 1892 from the Chief Court. A copy of the Copy kept in the Taluk